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HOW RULING INDIA INJURES ENGLAND

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PART FIRST

IT is believed by the present writer that England, in robbing India of her freedom and forcing upon her a foreign rule, not only inflicts upon her the greatest injury any nation can suffer, but also that, in thus wronging India, she seriously injures herself, and in many ways. It is the object of this article to point out some of the ways in which England is hurt by forcing a foreign rule upon the Indian people.

The injury which England receives from her domination of India is of two kinds, namely, *moral* (*moral* and *social*), or that which comes to *individuals*, and *political*, or that which comes to the *nation*. Let us look first at the moral (and social) harm—the dulling of the finer sentiments, manners and ideals of life, and lowering of the moral character, which comes—not to all persons who return from service in India, but to very large numbers, it is believed to a large majority.

In the very nature of things, any man who wrongs another man, or any nation that wrongs another nation, suffers, must suffer, a lowering of its or his moral standards, a greater or less degree of moral degradation. This is a law of the moral universe which can no more be escaped than can the law of gravitation.

The moral hardening, the moral degeneration, which Englishmen suffer from the despotic rule which they practise in India, of course, manifests itself first in India itself. But it does not stop there. These Englishmen return home to England as soon as their terms of Indian service expire, and of necessity bring with them the lowered moral standards and the autocratic, imperialistic spirit which have been bred in them.

This is a moral poison of a very serious nature, which is being introduced constantly into England with the return both of the civil service men and of the military service men. And there is no possibility of England getting rid of it so long as she holds India in forced subjection.

Many Englishmen themselves recognize and deplore this moral injury which their country not only suffers now, but has suffered ever since its domination of India began.

Macaulay, in his Essay on Lord Clive, gives us a graphic picture which makes clear the early part of the story. He tells us that the life lived by Englishmen in India and the enormous wealth which they acquired there, mainly by extortion and robbery, filled England with hundreds of "nabobs," men who returned from a few years in India, rich and proud, to strut,

and parade their ill-gotten riches, to exhibit toward their fellows the same domineering spirit which they had shown to their subjects and virtual slaves in the East, and to corrupt and deprave the English society in which they moved. "Many of them," says Macaulay, "had sprung from obscurity; they had acquired great wealth in India, and returning home they exhibited it insolently and spent it extravagantly; they had crowds of menials, gold and silver plate, Dresden china, venison and Burgundy wine; but they were still low men."

The "nabobs" who come back from India now (if we may still call them by that significant name) are of a somewhat different kind. They are not generally so rich; some of them are not of so humble origin, though not a few are of an origin quite as humble. But no one who is acquainted with the social England of to-day can deny that many, even if not all, bring back from their years of "looking down" on everybody possessed of a "dark skin," and of "domineering" over the "natives," essentially the same autocratic, undemocratic, sometimes brutal and always dangerous spirit which characterized the earlier nabobs, although it is generally shown in less obtrusive and vulgar ways now than in the earlier days.

Let me cite some testimonies from Englishmen themselves regarding this matter.

Dr. V. H. Rutherford, M. P. after a tour of investigation in India in 1926, embodied the results of his observations and experiences in a book in which he says:

"Our forefathers took India for the purpose of exploiting its resources, and we hold it to-day for the same immoral purpose. Our Indian Empire has poisoned us with the virus of Imperialism, has lowered our standard of moral values at home and abroad, and fostered in us the spirit of arrogance, intolerance, greed and dishonesty, degrading our national life."*

Another testimony. In his book, "Gordon at Khartoum," Mr. Wilfred Scawen Blunt says:

"It is impossible to exercise tyrannical authority abroad and retain a proper regard for liberty at home."

In another connection he adds:

"The two things are not compatible. My reading of history has taught and practical experience has confirmed to me, the fact that the

task undertaken by a nation of ruling other nations against their will, is the most certain step upon the road to national ruin. The virus of autocratic rule in foreign lands infects the body politic at home by a gradual process of contempt for human brotherhood and equal rights, which are the basis of all just law and the only guarantee of freedom in free nations."

Still another testimony from an eminent Englishman. Mr. J. B. Hobson writes:

"Our despotically ruled dependencies have ever served to damage the character of our English people by feeding the habits of snobbish subservience, the admiration of wealth and rank, the corrupt survivals of the inequalities of feudalism. Cobden, writing in 1860 of our Indian Empire, put this pithy question: 'Is it not just possible that we may become corrupted at home by the reaction of arbitrary political maxims in the East upon our domestic politics just as Greece and Rome were demoralized by their contact with Asia?' Not merely is the reaction possible, it is inevitable. As the despotic portion of our Empire has grown in area, a larger number, trained in the temper and methods of autocracy as soldiers and civil officials in our Crown Colonies, Protectorates and Indian Empire, reinforced by numbers of merchants, planters, engineers and overseers, whose lives have been those of a superior caste living an artificial life removed from all the healthy restraints of ordinary European society, have returned to this country, bringing back the characters, sentiments and ideas imposed by this foreign environment."*

Nor are the evil social effects of the aristocratic and irresponsible domination of India by Great Britain confined to English *men*. The poison extends also to English *women*, and often in a magnified form. This fact should not be overlooked. Indeed, the change for the worse which I myself have seen in English women in India—a change which I knew had taken place as the result of their life there—is one of the things which first opened my eyes to the necessarily coarsening effect of British rule upon British themselves. English writers have often called attention to the same.

* If any one would understand fully how imperialism, not only that of Britain in India, but the domination of one people by another everywhere, in all lands and in the very nature of things, injures and degrades both rulers and ruled, and the rulers quite as much as the ruled, let him read M. Gaston Boissier's two books, "The Opposition Under the Caesars" and "Cicero and His Friends," and there see how Rome's rule of her Provinces (comparatively enlightened as that rule was) gradually destroyed the higher and finer nature of the Roman people themselves, undermined their moral character and brutalized them, while at the same time it operated everywhere to destroy the self-respect, the manliness, the power of initiative, the intellectual and moral worth of the various peoples held in subjection.

Among others, Miss Margaret Nolle (Sister Nivedita), an eminent English woman who lived many years in India and wrote some of the best books on Indian life that we possess, frequently mentioned and deplored this deterioration of English women as the result of the dominance of their race over a subject people. She pointed out that however kind, courteous and lady-like they are when they leave England, and however, perfectly they manifest these high characteristics to their European associates in India, with far too few exceptions they soon come to treat their servants, and indeed all Indians, with a disdain, harshness and often real cruelty that would have shocked them if they had seen anything of the kind in England. Living more secluded lives than their husbands and coming less in contact in large ways with the Indian people, their prejudices against them are often even stronger than those of their husbands, and their treatment of them more unreasonable and heartless.*

Has Great Britain reason to be proud of a system of foreign rule the influence of which is thus to harden so many of its women? And when these English women in India at the end of their "banishment"

* This coarsening influence of British rule applies not only to English women, but to others—to all indeed who arrogate to themselves the "superiority" of being "white." A striking illustration which comes to my mind is that of an American woman, the wife of an English banker in one of the large Indian cities, in whose elegant home I was a guest for some days. We had been acquainted in America, and I had held her in the highest esteem as one of the most cultured and refined ladies within my acquaintance. Her husband was the son of an English clergyman and was generally looked upon as a gentleman of the finest type. But as I witnessed the treatment extended by both of them to their servants of whom they had some fifteen or twenty, I was amazed; it was quite as unsympathetic, harsh and abusive as was ever seen among the Georgia and Louisiana planters in the old days of American slavery. And some of these servants were persons of intelligence and real refinement. I could hardly believe it possible that the woman whom I found treating her Indian servants in such a manner (and her treatment of other Indians, not her servants, was not much different) was the same lady who was entertaining me with such courtesy and whose life in America had always been marked by such refinement and such kindness to everybody.

There is something of this race prejudice and consequent unjust treatment of the Indian people seen among the missionaries; but not much. I noticed it clearly in only a few cases.

return to live once more in England, they bring with them of necessity the virus that has gotten into their blood. They can never again be quite what they were before. They are always thereafter more domineering in their nature, less kindly, less sympathetic with any class except the aristocracy, less interested in the welfare of the people, than they would have been if they had not for years breathed the poison air of autocratic and irresponsible rule in India.

So much for the *moral* and *social* injuries which ruling India against her will brings to the English people as *individuals*. Let us now consider the *political* injuries which come to the British *nation*, and see whether these are any less serious.

The recruitment in England of large numbers of men for civil and military service in India, with the high salaries and large pensions connected with the same, results in filling England with thousands of men who after the short period of twenty-four years in India return "home" to spend the last half of their lives in comfort and ease, often in wealth and luxury, supported by the poverty-stricken Indian people. What do these men, thus living in England upon the money which they have saved from their high salaries in India,—and upon their fat pensions paid by India, what do these men do during these years of freedom and leisure at home, practically one-third or one-half of their lives? Do they devote their time, strength and money to advancing the interests of the Indian people from whom they are getting their living, and to whom they owe so much? That is, are they giving their influence in every way possible to create a public sentiment in England in favour of reforms in India, in favour of giving to India more and better education, better sanitation, better medical service, lighter taxes, more freedom, such treatment as will advance her toward the place she ought to occupy among the great nations of the world?

A few of them are; a few come home from India to spend their years as real friends of the Indian people and to do for them all they can. But the number of such is sadly small. The very large majority, poisoned and morally hardened by the imperialistic spirit, the autocratic and domineering spirit, the race and class pride and arrogance which ruling a people without their consent inevitably breeds, settle down

in England to manifest essentially the same spirit still, and therefore to be political enemies of India, and at the same time (what is very serious for England) to be political opponents of progress and reforms in England.*

Historians of the period of Clive and Warren Hastings and the generation immediately following, tell us that when the British conquerors, rulers and adventurers of that time returned from India with their enormous wealth, obtained by every kind of oppression and injustice, one of their favorite ways of spending their ill-gotten riches was that of buying up "rotten boroughs," and thus securing seats in Parliament. This was a stream of poison which began pouring itself into the legislation of England; for it was very soon discovered that these "nabobs," corrupted and morally hardened by their years of tyranny and extortion in India, could be counted on almost to a man to exert their influence in Parliament on the side of extreme conservatism and reaction, and against all measures looking toward enlightenment, reform and progress.

During the last more than one hundred years, practically every reform and every progressive political, industrial or educational measure introduced into Parliament has had to calculate on the almost solid opposition

* The baneful influence which British rule in India exerts upon the political life of England is clearly recognized and often commented upon in India. Says *The Mahratta*, of Poona (January 16, 1910): "The autocratic and irresponsible system of British rule is not only largely responsible for the backward condition and the discontent here (in India), but it also makes its evil effects felt seriously in the home life and politics of England. The high officials who reign as veritable autocrats in India, seek to perpetuate their despotism also in England. The evil effects of this have often attracted the attention of British statesmen, who have more than once declared that the English Constitution is constantly threatened by these 'proconsuls' trained in the school of alien despotism. It was the nabobs, the men who had made money in India by means chiefly foul, who returned to England, bought up pocket boroughs, and were the ready tools of George III in his campaign against representative government in the American Colonies. The 'pandering pro-consuls' returning from their autocratic rule in India to-day are the twentieth century representatives of the eighteenth century nabobs. They are more respectable, but they are all the more insidious. They have inoculated the whole British Tory party with their principles. Indeed these pro-consuls from India are the leaders of a plutocratic oligarchy in England."

of the men returned from service in India. No matter how broad-minded, liberal, progressive or freedom-loving they were when they went out, they came back, with very few exceptions, conservative, backward-looking, narrowed and hardened, imperialistic and militaristic in spirit, in sympathy with the privileged classes, in sympathy with conquest abroad and autocracy at home, giving their influence for an ever bigger army and navy, and, throughout their lives, active opponents not only of all legislation favorable to the progress and freedom of India, but equally opponents of all movements to advance the interests, whether political, social, educational or industrial, of the people of England. *

To be specific. The various immensely important legislative movements which have arisen in England, particularly since the early thirties of last century,—to extend the franchise, first to men and later to women; to do away with political corruption, in many long-existing forms; to reform the barbarous criminal laws; to create juster taxation; to improve agriculture; to protect women and children in factories and elsewhere; to protect minors; to advance popular education; to create better conditions for labor, and so on,—these progressive movements, as has been said, have had to face the pretty nearly solid opposition of the India pensioners—the men who in India became autocrats; and who came home bringing with them of course, their autocratic ideas, impulses and habits. This poisoning influence of India on British legislation has continued right on down to the present time. Thus to-day, the Liberal party in England, and the Labor party, and every party, under whatever name, that aims to promote progress and improve the condition of the masses of the people as distinguished from the privileged classes, has to fight the poison influence of India.

And what else can any reasonable man expect? "Can the leopard change his

* England's experience with India is simply one more demonstration in the world's long history of the truth of Lincoln's declaration: "This is a world of compensations; and he who would be no slave must have no slave. Those who deny freedom to others deserve it not themselves, and under a just God cannot long retain it."

Said the great Frenchman, Lamennais, in his work, *Le Livre de Peuple*: "A people allowing itself to oppress another, digs the grave in which shall be buried its own liberty."

spots, or the Ethiopian his skin?" If a man with a slave-driver psychology comes from India to England, does the change of place change his psychology? Men whose business in India has been oppression, why should they favor liberty in England? Men who have opposed giving education to the people of India, why should they not oppose giving any more than the very minimum of education to English "common people?" Men who, with all power in their hands, have done practically nothing to elevate labor in India, why should they be expected to be interested in movements to elevate labor in England? Men who have spent all their years in India trampling on the rights of the people there, why should they be expected to care much for the rights of the people at home?

It was the autocratic and imperialistic Englishmen who were living in England on fat pensions paid by the poverty-stricken people of India, who were largely the leaders in keeping Ireland so long in bondage.

What was it that overthrew the Ramsay MacDonald Labor Party in England in 1924, and at the same time struck such a blow to the Liberal Party? Primarily it was India. All the erstwhile Indian officials living as nabobs in England, all the militarists and imperialists whose main reason for existence was to hold on to India, and all India bondholders, Lancashire cotton-manufacturers and men who had financial interests in India, all these were afraid that the Labor Party, or even the Liberal Party, might give the Indian people too much freedom, and thus hurt some British pocket-books. So they turned MacDonald and his following out, gave the Liberal Party a stinging blow, and set up an ultra conservative Bourbon Government which would be sure to keep a firm grip on India (together with Egypt, Mesopotamia, and the rest of the dependencies and mandates), and which at the same time would hold down at home all the too liberty-loving men and women, whether in the Labor Party or elsewhere.

It is noticeable that in the long struggle of the women of England to obtain the franchise, three of the men most prominent in opposing the movement, were Curzon, Cromer and Milner; all of them were schooled in the ruling of foreign peoples without their consent. As a matter of course men accustomed to tyrannizing over the people of India and Egypt would not be

likely to see any good reason why English women should not always continue to be tyrannized over by British law and custom.

As is well-known, India is the greatest of all the bulwarks of the British House of Lords. Except for India that anachronism, that survival from an undemocratic and tyrannical past, that expensive remnant of Feudalism, that perpetual foe to British freedom and progress, would long ago have been swept away. But so long as Great Britain holds India, the House of Lords will remain, and remain essentially unaltered. The reasons are two. First, because it is a tradition which seemingly cannot be broken, that all men who win distinction in India must be raised to the peerage (if they do not already possess that distinction); and second, because the inevitable effect of ruling a people without their consent is to create an aristocratic, imperialistic spirit, the necessary result of which is a ruling body based not upon the choice of the people, but upon privilege, upon birth, upon wealth, upon considerations wholly autocratic and feudal.

But not only is India a chief bulwark of the House of Lords, it is also the strongest bulwark of British aristocracy, of the whole semi-feudalistic system which divides the nation into two classes—one, the people, unprivileged, who pay their own way in the world, living by their own exertions, often unemployed, and too many of them in poverty; and the other, an aristocracy, privileged, living in luxury, and often in idleness, possessing titles which they did not earn, and many of them holding as their private preserves large and valuable areas of land inherited from feudal or semi-feudal times, which of right belong to the nation, and which ought in some way or other to be in the possession of the people, to give them employment and better home, and to help feed the nation.

The framers of the Constitution of the United States expressly decreed that this country shall never have a hereditary and privileged aristocracy. No provision of that Constitution has more thoroughly proved its wisdom.

No other country is burdened with so extensive and expensive an aristocratic class, privileged class, or "caste," largely hereditary, made up of "sirs" ("knights"), "barons," "earls," "marquises," "lords," "dukes," "princes" and the rest, as is England. Will she ever get rid of it? Never, until she

ceases sending thousands and thousands of her sons to India, to spend half their lives as an aristocratic, privileged, all-powerful foreign caste, to domineer over a fifth of the human race, and thus fill their whole nature with the very worst spirit of privilege, of aristocracy, of autocracy, of caste, and of course to bring back the same to England when they return.

Lloyd George, in an address delivered at Shrewsbury on January 30, 1926, pointed out the terrible evils which England has long been suffering, from the fact that the land of the country is so largely in the possession of the aristocracy who use it primarily for selfish ends,—for private parks, hunting preserves and the like, and only in a very limited extent to produce food for the nation or in any way to benefit the people. He declared that this condition of things is actually growing worse; that there are fewer owners of land and more tenant farmers now than there were half a century ago; that there is no hope for real prosperity in England until a very much larger proportion of the soil is owned by the agricultural laborers and is used to produce food for the people. He asserted that with a proper distribution and employment of the land, the home production of food in Great Britain might easily be increased to the enormous extent and value of £250,000,000 (\$750,000,000) each year.

Of course, British rule in India is not wholly to blame for this situation. But it is a prime factor in creating it because as already said, it is the most powerful single, bulwark of the whole British aristocratic system, a system which in its very nature keeps the land so largely in the hands of the few, and therefore cripples agriculture, drives to the cities millions of men who ought to be tilling the soil, and forces on the nation the expense and peril of bringing the larger part of its food from over-seas; when the nation might and should produce at home each year this seven hundred fifty million dollars worth, and thus add an important sum to the public revenue, save the cost of the navy required to guard the food that comes from abroad, give prosperity to British agriculture, and, what is sorely needed, furnish permanent employment to several millions of the British people.

Another way in which India has been bitterly injuring Great Britain for more than a century and a half is by robbing her of

so many of her young men, who were sorely needed at home. No other so great and irreparable loss ever comes to any country as that of its manhood, especially its young manhood. This is why war is so terrible, to victors as well as to vanquished.

From the first, Britain has sent to India a never-ceasing stream of her sons, of two classes, one, as soldiers, to conquer the land and forcibly hold it in subjection, the other, as civilians, to administer its government. Let us first consider the *soldiers*.

For nearly all of Britain's first hundred years in India there were, wars, wars, wars, of conquest, most of them bloody, some of them very bloody. Then came the sanguinary "Sepoy War," or "Mutiny," which India likes best to call "The War for Indian Independence." After that there were no more wars in India, but many on her borders, generally to extend her area, and many in distant countries, of Asia, Africa and even Europe, fought against nations that were supposed to covet India, or to keep Britain's passage clear and safe to India, or on account of international complications growing out of Britain's possession of India. Englishmen to-day little realize how numerous and serious these wars have been, and therefore, what a vast amount of blood was shed and what an enormous number of British young lives were sacrificed.

Mr. James Macdonal, editor of the *Toronto Globe*, in an address in Carnegie Hall, New York, April 21, 1912, drew the following picture:

"Every part of the United Kingdom tells the same story. From every parish the choicest sons, generation after generation, went out to wars (a large proportion of them fought in India or on account of India). Sons of the palace and sons of the manse, sons of the castle and sons of the cottage; out they went, the best the nation bred, and only the shattered remnants came back. Every village has its monument. In every great cathedral and in every parish church you may read in marble and brass the tell-tale lists of officers and men. Worse it was than the Egyptian sacrifice of the first-born, for war is no respecter of persons. What wonder that Britain's city slums are filled with human dregs, and that throughout her villages disease brought from the barracks and camp life of India leaves behind it the white-faced, the hopeless, the unfit.

The toll taken from Ireland, Wales, and Scotland has not been less wasting than from England. Every valley, every moor, every hamlet, every mountain glen they all have sent their best, and their best have never come back. The tragedy of the Celts is in the sentence: 'Forever they went out to battle, and forever they fell.' The Grants stained the marble palaces of India vermillion

with their blood; few of their clan are left in 'their ain dear glen.'

The cost (of our Indian Empire) has been not alone the death of so many brave men who fell, but that those heroes in their youth and prime have *left no breed behind*. The heroic sires died with heroic sons unbred in their lives. It is the countless heroes that *ought to have been*, but are *not*,—that never-ending phantom host who had no chance at life,—had they taken the places left empty by the fall of their sires, the loss had not been so fearful, so far beyond repair."

Such is a part, only a part, of the terrible price Britain has paid, and is paying still with no surcease,—for what? For her crime (yes, *crime*) of conquering a great civilized people that had done her no wrong, robbing them of their freedom and nationhood and ruling and exploiting them. Think of it! Actually hundreds of thousands of lives of British young men lost! Actually hundreds of thousands of graves over every one of which the line of Gray's "Elegy" might well have been placed:

"Some mute inglorious Milton here may lie."

Yes, or some mute inglorious Watt, or Stephenson, or Harvey, or Lister, or Ruskin, or Arnold, or Joshua Reynolds, or Wesley, or Wilberforce, or Robert Burns, or Newton or Darwin, or even Shakespeare! who knows!

Has Britain received from her "slave India" any adequate return for the loss of all these young lives?*

But we have not done yet with the young men whom she sends to India as soldiers. There is more to be said. A part of the heavy price which England pays for her Indian Empire,—a part which the world knows little or nothing about, and which England herself only very imperfectly

understands (else a shock of surprise and horror would run through the land, and millions of English men and especially women would cry out as they have never done against the whole evil India business), is the introduction into England and the wide dissemination among the people, of venereal diseases, caused by the return from India of infected British soldiers.

The fact that India is a subject country held by the power of the sword, makes it necessary to keep a large army there. The young men composing that army, living an unnatural life, in a foreign land, far removed from the moral restraints of home, are subject to severe temptations to which it is easy to yield, with the result that large numbers become seriously infected with sexual diseases, which, of course, they bring back with them when they return home to England, and there spread them abroad. As already said, only a very few Englishmen understand how serious this condition of things is; and, of those who do, fewer still have the courage to let it be known, and to protest against a foreign policy of the government which requires such a sacrifice of the country's young men and of the nation's health.

Mr. John M. Robertson is one who knows and dares to tell the facts. He writes:

"India as we govern it, is not only poisoning the higher Englishman, and through him poisoning England, but it is also poisoning the lower Englishman, 'Tommy,' the soldier, and through poisoning England no less. The British soldiers who serve in India are recruited from our best English yeomanry. But no Englishman can contemplate the life which large numbers of them live in India, without being deeply pained. Naturally they are good, jolly fellows who if they had remained at home as husbands and parents would have been able to retain the fine qualities which heaven had bestowed upon them. But in India they are confined in barracks like so many bulldogs, and fed and nourished upon meat and rum which brutalizes all their higher sentiments. Ponder for a moment the depraved condition of those wretched men. Not a few of them would brutally murder innocent Indians, were they to fail to supply them with wine and women. Many of them, on returning home, are poisoning the lower classes in England by the loathsome diseases which they have contracted, diseases whereby not only do they ruin themselves physically and morally, but also their own innocent countrymen and country women at home. Englishmen in England, as a rule, know nothing of the way in which tens of thousands of their fellow-countrymen,—fine specimens of humanity,—are enlisted as soldiers, deported to India, converted into something like brutes,—later to return to England

* Eminent writers have shown that it was Britain's possession of India that really sowed the seed of the Great War of 1914-18. That is to say, it was Britain's Indian Empire that aroused Germany's jealousy and inflamed her with an ambition to obtain for herself an equal "place in the sun." Out of this grew her determination to build her Berlin to Bagdad railway, her creation of a great navy and great army, and finally, as an inevitable result—the collision, the great conflict. Thus to the price which Britain has really paid for her possession of India must be added the 807,451 men of the British Empire killed in the Great War, the 64,907 missing and never found, the 2,059,134 wounded; besides all the war widows and orphans, and the enormous national debt and crushing taxation from which she cannot recover in a generation, if ever.

to bring and spread their brutalism and their diseases here,"*

How grave a matter this poisoning of England by these diseased soldiers is, may be seen from a few figures. The Report of the Medical Department of the British Army for 1896 (Parliamentary Blue Book) states that of the admissions to hospitals in India, in 1895, 444 out of every 1,000 were for venereal diseases; and, in 1896, 522 out of every 1,000 were for venereal diseases; From two Parliamentary Reports—"East India (Contagious Diseases)" No. 1 and No. 3, 1897,† we learn that

"Of 70,642 British soldiers serving in India on the 15th of July, 1894, 19,892 or 28 per cent. had been admitted to hospital for syphilis since arrival in India.....About 13,000 soldiers return to England from India every year, and of these, over 60 per cent. had suffered from some form of venereal disease."

* It must not be understood that venereal diseases are more prevalent among the Indian people themselves than among the people of other lands. As a fact, syphilis the worst of these diseases, does not seem to be really Indian at all, but foreign, brought into the land by foreigners. Says Frederick Tice, M. D., in his "Practice of Medicine" (Vol. III, p. 442): "The researches of Okemura and Sesaki for Japan and China and Jolly and others for India, showed that syphilis did not exist in any of these countries until it was introduced from Europe." Indeed, in the Indian system of medicine this disease is called *Pheranga Roga*, Feringhee disease, which means European disease.

Soldiers are in danger of contracting venereal diseases in all lands. This is one of the evils universally connected with armies and wars. If the evil is particularly grave in connection with the British army in India, it is not at all because Indian women are of lower character than other women! It is because the British army there is large, it stays a long time, and, the fact that the country is not free, but is a subject land, causes the British soldiers to look down on the Indian people and take liberties with their women which they would not do with the women of a free nation.

That British soldiers in India contract venereal diseases is not primarily the fault of India, but of the soldiers themselves (or of the British government that sends them there) is shown by the fact that the Indian people deplore the presence of these soldiers among them. In my own travels in India I found that all communities in or near which soldiers were stationed, particularly foreign (British) soldiers, regarded their presence as a danger to their women, and always felt greatly relieved when the soldiers were ordered away.

† No. 1. Report of Departmental Committee, presented to Parliament. No. 3. Report of Committee of the Royal College of Physicians.

Such was the shocking situation in 1894, 1895 and 1896: and so far as can be learned there has been no essential change since. Thus we see that the army which Great Britain finds it necessary to maintain in India to hold the country in subjection is one of the greatest of perils to the people of England. In the language of one of the Parliamentary Reports, that army "with its enormous prevalence of venereal disease, yearly sending home thousands of men infected, is a great and growing danger to the whole home population."

No Englishman or Englishwoman should for a moment forget that this too is a part of the terrible price which Britain pays for India; a part of the deep and irreparable injury—injury of many kinds and in many forms—which comes to her as the inevitable result of her crime of robbing a great nation of its freedom and holding in forced subjection.

PART SECOND

Let us turn now from soldiers to civilians.

The men whom Britain sends to India to carry on the civil government there, of course, are generally educated, and for the most part of a higher class than the soldiers who are sent to hold the country in subjection. As has been said, these civilians are expected to remain there twenty-four years, minus four years allowed for furloughs. Thus they spend away from home, in a foreign land where they should not be, the best half, and generally a little more than half, of their adult lives. This means that Britain herself (Britain at home, the real Britain), is robbed of their lives and their service to that extent. This privation; this loss; this injury, which she suffers, is very serious; the British nation has no more pressing need than to get its eyes open to a realization of how very serious it is. It has meant in the past, and it means to-day, nothing less than the drawing away of a steady stream of the nation's intellect, intelligence, energy, efficiency, spiritual life-blood, during all these years, and with no adequate return.

Notice how England has suffered educationally, by the draining away to India of the men needed at home to build up her schools primary, secondary, and high, her colleges and universities, her scientific and technical institutions, her schools to teach every kind of practical knowledge necessary

to keep her abreast of the scientific and industrial progress of the age. For thirty or forty years it has been recognized by intelligent foreigners, and known and deplored by all enlightened Englishmen, that as compared with some of her neighbour nations on the Continent, and also as compared with the United States, England has been backward in nearly every kind of education. These other nations mentioned did not throw away their men of education and brains, but kept them at home doing constructive and vital work for the advancement of their people. Therefore, these nations forged ahead.

In the *New York Times* of June 16, 1915, Mr. H. G. Wells said:

"We in Great Britain are intensely jealous of Germany, because in the last hundred years while we have fed on vanities the Germans have had the energy to develop a splendid system of national education, to toil at science and art and literature, to develop social organization, to master and better our British methods of business and industry, and to clamber above us in the scale of civilization. Unfortunately, this has humiliated and irritated rather than chastened us."

In the same issue of *The Times*, Mr. Arnold Bennett confirmed the testimony of Mr. Wells, saying:

"There can be no doubt that Germany has surpassed us in education, the organization of knowledge, social organization and at least two arts. There can be no doubt that she has been more industrious and more serious than we."

It is easy to see how and why the sending away of so many of England's young men to India, as soldiers, to be killed or physically wrecked, and, in addition to this, the even more disastrous banishing of so many of her educated men and so much of her brain power, have necessarily resulted not only in impending her educational progress, but also in causing a decline of her industrial efficiency as compared with several other nations, in a general lowering of the English physique, and in a wide-spread impoverishment of the masses of the English people.

In a lecture delivered by Dean Inge before the British Science Guild, London, November 21, 1927, that eminent churchman is reported as declaring that "with the exception of the upper class Englishman who is a fine animal, the whole British nation is physically inferior to the French and the Germans, and the miserable physique of England's town population is without parallel in Europe."

The scientific investigators of the physique of the British people during the war of

1914-1918 were appalled by what they discovered. Men undersized, their muscles undeveloped and flabby, their hearts weak, their lungs showing signs of tuberculosis, with "rotten flesh and bones of chalk" is the phrase of one investigator. In Manchester of eleven hundred young men examined for the army, nearly nine hundred were found unfit; and it must not be forgotten that these unfit men were the ones who were left behind to become the fathers of the next generation, while the best, who were too precious to be lost, were sent away to the battlefields to be killed.

Said a bishop of the Church of England in a recent public address in London:

"The inequality in the distribution of wealth in England is shocking, and it grows worse. Poverty, want, destitution abound, and increase.

Four-fifths of the soil is in the hands of the favored class. At one end of London wealth literally festers; and the other end ill-clad, hopeless women work fifteen hours a day to keep soul and body together. And for the worker there is always fear of unemployment, which when it comes means suffering and often actual starvation, and for children conditions too terrible for description."

Mr. G. K. Chesterton has written a poem entitled "The Lords of England," which contains the following terrible lines:

"Lo! My Lords, we gave you England—and
you gave us back a waste,
Hamlets breaking, homesteads drifting,
peasants tramping, towns erased;
Yea, a desert labeled England, where you
know (and well you know)
That the village Hampden's wither and the
village idiots grow."

Turn to British agriculture. We have already quoted from Llyod George, showing its deplorable condition, largely because so much of the soil of Britain is in the hands of the aristocracy, and is used by them for their own selfish pleasure instead of being employed to feed the nation. But more should be said on this subject,

Says a writer in the *New York Times* of August 8, 1926:

"England, naturally a rich agricultural country, is cursed by the herding of people in the industrial centres. In the space of thirty years (from 1891 to 1921) the number of souls in Britain (England, Scotland and Wales) rose from 33,000,000 to 42,750,000, an increase of 9,750,000 inhabitants. While this enormous increase in the number of human beings to be fed was going on (can it be believed?), the number of persons engaged in agriculture actually and seriously declined.

There was a time when native-grown grain fed 24,000,000 of the population; now it provides for less than 8,000,000. Britain's food import bill has

risen about \$50,000,000 in the last two years, with an annual outlay of something like \$600,000,000. It is one of the ironies of the situation that in a country of fertile soil and plentiful labor, where grain-growing was once the premier industry, to-day people are the most vulnerable to starvation of any considerable people in the world."

Turn to British manufactures. Says a writer in the *New York Times* of August 8, 1926 :

"Men now living can easily remember when Great Britain was the premier steel-producing country in the world. Now America, France and Germany are well on the lead, with the output in the United States five or six times that of Britain.

When it comes to competition, the British are falling farther and farther behind America in applying to manufacturing the principles of scientific mass production. The British have been slow to adopt labor-saving appliances in the mining of coal and in the weaving of cloth. Not less than two-thirds of American looms are automatic, as compared with 10 per cent. in the British Isles."

What does all this mean? Why is it that in so many ways Great Britain has thus fallen behind other nations, when she ought to be at the front?

Her soil is rich; her climate is good; she has abundance of coal and iron, which are the most important natural elements in modern industry; her situation is one of the best in the world for commerce and trade; her people are descendants of a hardy ancestry, and ought to-day to possess vigor and energy second to none.

One other element of distinct advantage should be noticed. For two centuries after the Reformation, the population of England as a whole was recruited and greatly invigorated by the immigration of Protestant refugees from Continental European countries where religious persecution had made life unbearable. Large numbers of French Huguenots, Germans and others, generation after generation, found refuge in England, and brought with them an enormous accession of intelligence, economic power and industrial efficiency. Among these independent thinkers were the most skilled artisans of the Continent, who introduced into England trades and arts previously unknown there. It may even be said that they laid the foundation of the country's at least temporary industrial greatness. For a considerable time she was distinctly the industrial leader of Europe. Why her decline? Why is she not leading Europe to-day, not only in industries but in education, in science, in freedom, in every kind of progress?

Doubtless the explanation is not simple. There are more elements than one entering into it.

But can any intelligent and unprejudiced Englishman doubt, and especially can any intelligent student of the situation looking on from the outside doubt for a moment, that it is essentially and centrally what has been intimated and urged above? It is Britain's wars and conquests; it is her aristocracy; above all, it is *India*.

It is widely believed by Englishmen that the possession of India has greatly increased England's wealth. Even if this were true, would it compensate for the moral loss which England has suffered in so many ways from that possession?

But has it increased her wealth? And if so, has it to anything like the extent supposed? And has such wealth as has come into the hands of a few, reached the real people of England? Has it been a benefit to anybody in England, except the very small minority the money-lords who have used it to increase their own riches and power; the great manufacturers, who have used it to build great factories, in so many of which men, women and children have toiled cruelly long hours on cruelly low wages; the aristocratic class who have employed it to enlarge their parks and hunting preserves, to build fine mansions and to increase their personal luxury; the militarists and imperialists who have used it in propaganda to get larger armies and especially bigger and ever bigger navies, which the people have had to pay for, and which have led the country into ever more and more wars? How much of it has gone for education or for anything calculated to lift up or in any way benefit the masses of the English people?

Said Richard Cobden in the House of Commons:

"I do not think, for the interest of the English people, any more than for the interest of the Indian people, that we should continue to govern India—I see no benefit which can arise to the mass of the people of England from connection with India, except that which may arise from honest trade."

This statement of Cobden's is as true now as when it was uttered, seventy years ago; and British rule in India is maintained now, as it was then, not because it profits the English people as a whole, but because it profits those British classes and interest which ever seek to dominate and use the English people.

It is the unqualified verdict of history that the vast treasures which Spain obtained from her conquest and plunder of Mexico and Peru, brought no permanent benefit either to the Spanish people, or to the nation as a nation. On the contrary, it corrupted her whole national life and hastened her decay. Moreover, the wealth itself was soon gone because it had not been used for the enlightenment, elevation and betterment of the people.

The iniquitous slave trade which was carried on so long under the British flag, did not benefit the British people, but only certain British ship-owners and capitalists. Slavery, which so long disgraced the Southern States of the American Union, did not benefit the people as a whole, or those States as states. It enriched only a small class. The country and the people generally were injured. The Northern States, where there was no slavery, far surpassed the South in education and in everything pertaining to the general welfare, and it is only of late years, since the curse of slavery has been removed, that the Southern States are beginning really to prosper.

During the fifty years preceding the Great War, Germany without any India and without colonies worth mentioning, increased in trade, commerce, and wealth much more than did Great Britain. The same was true of several of the smaller nations of Europe that had no colonies and no India. These facts show that colonies and dependencies are not necessary in order to secure trade—trade of the most profitable kinds, trade to the fullest degree.

One reason why the industrial prosperity of a nation does not require the owning of colonies and dependencies, is the fact that the armies and navies and police and vast imperialist machinery which such ownership involves, more than consume the profits. It has been proved a hundred times over that the motto, "Trade follows the flag" is not necessarily true at all. What trade follows is friendship, intelligence, enterprise, absolutely honest and fair dealing. A large part of the best trade of every nation is with peoples not under its flag. This is true of America. It is true of every nation of Continental Europe, it is true of Great Britain herself. The United States did not require to "possess" the Philippines in order to reap most profit from their trade. Since she conquered them they have been an

actual expense to her. What she needed, to promote her trade, was the friendship of the Filipino people. Great Britain covets the rich trade of China. What she must have in order to secure it is the friendship and thorough confidence of the Chinese people,—these, and not British gun-boats on their rivers, British battleships in their harbors, British police in their cities, tyrannical exterritoriality, unjust customs exactions, and concession obtained by force. Friendship, enterprise, absolutely fair and just dealing will bring to Britain and every other commercial nation far more and better trade with every part of the world than all their armies and navies can possibly extort.

This is the lesson that Great Britain needs to learn concerning China, and still more concerning India.

Many Englishmen claim that Britain by her possession of India has gained protection and safety, because she has been able to draw upon the Indian people for recruits for her armies.

Nothing could be farther from the truth than this claim. From the very first day of Britain's possession of India, India has been Britain's danger point, her weakness, her peril,—the part of her empire most liable to flame into revolution; the part most coveted by other nations and therefore which has had to be most constantly protected against other nations; the part of her empire to guard which she has had to maintain an army much larger and more expensive than otherwise she would have needed, and a navy several times as great and several times as costly as otherwise she would have required. This shows how very great a danger and how very great an expense the possession of India has been, and all the while is, to Great Britain.

Many Englishmen justify their domination of India on the ground that it gives their nation prestige. Yes! unquestionably it does, of the kind that comes from conquering nations and ruling them without their consent; prestige based upon brute military power—"Devil prestige"! Does Britain want such? If so, her religious teachers, if she has any who really believe in justice and moral law and God, may well sound in her ears the solemn lines of her Kipling:

"Far-called, our navies melt away;
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!"

And also the following lines, not less applicable to her case :

"The ruins of dynasties passed away
In eloquent silence lie ;
And the despot's fate is the same to-day
That it was in the days gone by.
Against all wrong and injustice done
A rigid account is set,
For the God who reigned in Babylon
Is the God who is reigning yet."

One further very important thought, in conclusion.

If Great Britain can spare her best young men from the great task of building up her important interests at home, and can afford to send them away to a foreign land, why does she send them to India, a full land, a crowded land, where they are not wanted, where they have no right to be, where their task is that of perpetuating human bondage ? Instead, why does she not send them to her own dominions, Canada, Australia, and the rest, where they have a right to be, where they are wanted,—her own splendid lands of vast, unpopulated spaces, rich in every kind of material wealth,—lands which have long been calling them, calling them, to come, and build up new homes, new communities, new cities, new states, new civilizations, for the enlargement of the bounds of human freedom, for the strengthening and glory of Britain, and for the benefit of the world ?

Canada and Australia are vast areas, almost continental in extent, possessing unlimited material resources, one containing only about nine millions of inhabitants and the other less than six millions, yet each capable of sustaining in comfort and prosperity a population of fifty, or seventy-five, or a hundred millions. Both countries have begged incessantly for population, and none would have been so welcome or so valuable as immigrants from the home land. Both have sorely needed capital, and have been full of opportunities for its investment where it would not only have brought ample returns but also would have served the immensely important purpose of developing free countries and building up strong nations.

Here, in creating in these lands great and rich civilizations—other and greater Englands—was a career for Great Britain worthy of her best sons, worthy of her most ardent and sustained energies and of her highest ambitions. Why has she turned aside from, neglected, rejected, such glorious and unprece-

ented opportunities to serve both herself and the world, and instead, has thrust herself, forced herself, into a land, fully populated, where her sons have had to spend their years in the un-British task of ruling men against their will and gaining wealth and power by injustice and tyranny ?

Looking at the matter from any side, considering the case on any ground even the lowest, has India been an advantage to Great Britain ? Has Britain been wise in pursuing her career of conquest, oppression, exploitation and robbery (in the later years legal robbery) in India, and at the same time neglecting her dominions, her free colonies ?

General Gordon, who had an intimate knowledge of both England and India, wrote in his *Journal* (1st Ed., p. 133):

"India to me is not an advantage. It accustoms our men to a style of life not fit for England. It deteriorates our women. If our energy expended there were expended elsewhere, it would produce ten-fold. India sways our policy not to our advantage but to our detriment."

Many other British men express in private conversation, and not unfrequently make bold to say in print, the same word as that of General Gordon. In the *Glasgow Herald*, I find a letter written by a Glasgow gentleman, saying :

"Let us suppose, for the sake of argument, that British rule in India has proved to be a benefit to the Indian people—which to say the least is very questionable, does it follow that Britain should continue to rule India ? Assuredly not, since there is strong reason to believe that the British talent, energy and capital which have been absorbed in that far away land where we can stay only by forcing ourselves upon an unwilling people, would have been very much more productive of solid benefit to ourselves and to the world if this talent, energy and capital had been used to develop the resources of the British Islands, and of those parts of the world where we are wanted, where we have a right to be, and where people of British birth and descent can settle as permanent colonists and build up great new British dominions."

The present writer has lived some years in different cities of Canada, and he knows how many Canadian people feel that the "mother country" has been anything but wise or just in devoting so much of her thought, attention and capital, and sending out so many of her best men, to India, to the neglect of her own important dominions—Canada, Australia, and the rest. Many Canadians believe that several millions of emigrants, intelligent, vigorous, enterprising people, who have come from the British Islands within

the last half or three-quarters of a century to the United States, and who are exactly the kind of men and women that the British dominions needed to develop their new civilization, would have come to these British lands instead of to the United States if the mother country had shown half the interest in helping and developing these lands that she has shown in ruling and exploiting a country that did not belong to her, and that brought her no strength and no real good.

To cite a sample Canadian utterance. In the London *Times* of Sunday, June 6, 1926, appears a quotation from a prominent Toronto editor, addressed to Great Britain, declaring that British neglect is being taken advantage of by the United States to draw Canada more and more under her influence. He says:

"We Canadians do not want to be tied up with these people south of us; but what are we to do? You British care nothing about Canada. Two per cent. of the capital invested in the Dominion is British; more than seventy per cent. is United States capital. Even when your big people—prominent authors and the like come across the water, they choose the States, and seldom come to the border even to shake hands. Who are we? God's lost sheep."

The people of Australia even more than the people of Canada feel the unwisdom and folly of Great Britain, and her injustice to her own children, in paying so little attention to them, and especially in devoting such an enormous amount of her capital and her manpower and brain-power to the altogether questionable enterprise of maintaining her "Indian Empire," when all this capital, manpower and brain-power are urgently needed in the great Australian Continent to develop there a rich and powerful daughter nation of infinitely more value to Britain than any slave empire held in allegiance by bayonets can ever be.

Says an American Quaker, who has lived both in Canada and in India:

"Why does not England send her sons to Canada, instead of to India? Under Canadian conditions the best that is in them would be brought out. Pioneer life, the conquest of natural forces, the building up of free institutions in a free land make manly, strong, honorable and noble men. But under such conditions as exist in India the worst that in men is developed. The domination of a subject people destroys manhood, and degrades the character of all who have part in it. In Canada I have always been proud of Britain. In India I have always been ashamed of her. Why does she not have the wisdom to give up her slave empire, washing the stain of it from her hands, and put all her energies into building up her splendid *Free Commonwealths, Canada, Australia and the others?*"

In the story of Jesus we read:

"And the devil taketh him unto an exceeding high mountain and sheweth him all the kingdoms of the world and the glory of them; and he said unto him, All these will I give thee if thou wilt fall down and worship me. Then said Jesus unto him, Get thee hence, Satan."

When Great Britain was taken up into a high mountain and shown the kingdoms of the world and the glory of them; and when the devil said unto her, All these will I give you if you will fall down and worship me, what answer did she make? Was it that of Jesus? Or was it the opposite—Give me the kingdoms; above all, give me India; and I will fall down and worship thee?

As surely as day follows night, a future age, wiser than ours, will come, which will see and declare that Britain in conquering and maintaining her "Indian Empire," like Jacob of old "*sold her birthright*" (and a splendid birthright it was) "*for a mess of pottage*"—nay, for a *cup of poison for herself and for half the world*.

[This article, specially contributed to *The Modern Review*, will form a chapter of the author's forthcoming work, "*India's Case for Freedom*."]

RAMKRISHNA PARAMHANSA

By NAGENDRANATH GUPTA

I

OF men that are called great the greatest are the givers of radiance, the shedders of light, those who guide the groping hands and the hesitant and straying feet of

men, who lift up the drooping hearts of men with strong words of faith. There is no accounting for them, there is no explanation of their gift beyond the bare statement that

It seems to be conferred by a higher Power which chooses them as instruments for the diffusion of light. This is the highest heroic element in man and forms his highest distinction. The highest gift vouchsafed unto man is the gift of faith, and the strength to inspire others with faith. The fabled messenger of the gods had wings on his heels, but the messengers that are seen on earth release winged words which fly on tireless pinions through the wide and endless expanses of Time. Men assign without hesitation the highest place to the teachers of humanity, the men who show the path that lead Godward. Among these is the assured place of Ramkrishna Paramhansa.

The great bulk of humanity is usually content with the ways of the world. The impermanence of all things mundane does not seriously disturb the thoughts of men. The bonds of the world paralyse their spirit, the wrappings of life form an impenetrable veil for their vision. In varying degree different peoples in different lands have hazy notions of a hereafter, of things beyond this life and beyond this earth, of a vitalising and energising Force behind manifest phenomena. Transcending these early thoughts comes the conception of a Creator and Sustainer to whom homage is due. At the most, this is a fleeting and passing thought, and does not materially influence the course of life. While all waking thoughts are given to the affairs of this life men, even when they are inclined to be religious, snatch only a few moments to think of their God, or the mystery of being. The world absorbs them as a piece of sponge absorbs water.

At times the dreary desolation of the Dead Sea of a stagnant humanity is quickened and galvanised into consciousness by the urgent voice of some great Teacher moved by compassion. He picks up the Dead Sea apple, the fruit of worldly life, beautiful and tempting to the eye, breaks it and shows the rottenness within. And his words, words of hope and good cheer, a call not merely to repentance but also to righteousness, a promise that man may come into his inheritance if he prove worthy. Such a Master may be born in a king's palace, or cradled in a stable manger; he may be born in a desert country or in a poor man's home. He is not a creature of circumstances, he is not affected by his surroundings. The signs that may distinguish him from other

men come to be recognised either at birth or later on; the latent power in him may develop early or may mature at a later stage of life, but his message is always delivered and his part is always fulfilled before he lays down his life.

Born in a good but poor Brahmin family in a village in west Bengal, the boy Gadadhar, who was afterwards known as Ramkrishna Paramhansa, began by both justifying and upsetting Carlyle's theory that the greatest men were born before any books were written. This is true to the extent that some of the greatest and most ancient books were composed by word of mouth but were not reduced to writing till several centuries later. There were great men when no books had been written, but men may become great even now without the help of books. Ramkrishna took an early aversion to books and he did not acquire even the little learning that the village school could bestow. He barely learned to read his own language, but never acquired any other. If, however, he had a distaste for books he was avid about everything pertaining to religion, and eagerly read such Bengali books as the Ramayana and the Mahabharata, and anything else that came his way. But in all he read very little and could not be called an educated man. In conversation also he used the language of an ignorant villager, mixing up the respectful and the familiar forms of the pronoun 'you' in Bengali, and using swear-words freely. And yet in this crude form of speech he expressed thoughts which amazed and delighted his hearers, including several highly cultured persons in Bengal. Many of his sayings have become familiar as household words.

While yet a boy in his 'teens Ramkrishna came to Calcutta with his brother, much older than himself, and afterwards moved to the temple at Dakshineswar on the bank of the Ganges, a few miles to the north of Calcutta. This temple had just been built and endowed by Rani Rasmani, a devout and wealthy woman belonging to an humble caste. The chief idol in the temple was an image of the goddess Kali in stone, but there were several temples with other images in them. Ramkrishna's brother was installed as priest and after some time he asked the young lad to officiate in the daily worship. Ramkrishna was a good singer and he sang hymns and sacred songs with great feeling and emotion. His intense devotion, utter

simplicity and truthfulness soon attracted the attention of Rani Rasmaui and her son-in-law, Mathuranath Biswas, and they treated him with the highest consideration as long as they lived. With the exception of a few occasional visits to his village home and a pilgrimage in the company of Mathuranath the whole life of Ramkrishna, until nearly the very end, was spent at Dakshineswar.

Here in this temple and in the grounds surrounding it, in the little wooded arbour known as *Pancharati* was begun and finished the spiritual evolution of Ramkrishna Paramhansa. This worshipper of idols, this young man who had deliberately turned his back upon instruction and the knowledge derived from books, was filled with an overpowering longing to visualise Kali the Mother, whose carven image stood in the temple. He wept and wailed and cried out, Mother! mother! mother! until the people around him thought he was bereft of his senses. And he never rested until his agonised calls, the yearning of his soul, were answered and the vision of God as Mother was granted to him.

So marked was Ramkrishna's dislike to all worldly affairs that his people were agreeably surprised when as a young man he agreed to marry a little girl several years his junior. It was not a marriage as the world understands the word, for there were no marital relations between them. During his protracted meditations and austere observances the sex instinct had been completely subdued by Ramkrishna. All women, even the fallen among them, were in his eyes manifestations of the divine Mother. When his wife grew up to be a young woman he worshipped her in due form, and subsequently explained to her that the Mother of the worlds was visible in her personality as well as in the image of the goddess in the temple. She was in fact his first disciple and was held in the greatest reverence by all the followers of Ramkrishna Paramhansa.

At the temple at Dakshineswar food cooked and uncooked, was freely supplied to Sadhus and Sannyasins who tarried there for a short space while on a pilgrimage to the various sacred places and shrines in India. Ramkrishna came in frequent contact with these people and learned from them many Hindi hymns and holy sayings. For a considerable time he was under the influence of a Bhairavi, a Bengali Brahmin woman, who initiated him into the forms of Tantric worship. Next he met Tota Puri, a

stalwart Adwaitavadi from the Punjab, from whom he received *sannyasa*, and who probably conferred upon him the name of Ramkrishna. Tota Puri went about naked like the gymnosophists whom Alexander saw when he crossed the Indus and with whom he held converse. Ramkrishna used to speak of this man in later life as the Naked one. From another person he learned the doctrine of Vaishnavism. He displayed keen interest in the tenets of Islam and for some time called upon the name of Allah and would not enter the temple of Kali. The name and teachings of Jesus Christ attracted him and he went and stood at the entrance of a church in reverent spirit. He went to the Adi Brahma Samaj on the Chitpore Road in Calcutta and was much impressed by the genuine and deep devotion of Devendranath Tagore and Keshub Chunder Sen. In fact, he practised with full faith and conviction every form of worship that came to his knowledge or of which he heard, and he accepted every religion as a path to salvation. While under the instruction of Tota Puri he entered into *Nirvikalpa Samadhi*, which is said to be the final stage of communion during which the soul is unified with the Absolute Godhead and all consciousness of the outer objective world is lost. From this time onward Ramkrishna used to pass frequently into a state of *samadhi* and while in this state he was unconscious of his surroundings, but his countenance was lit up with an ineffable rapture and beatitude. For some time these trances were attributed to physical or physiological causes, but this theory was abandoned when it was found that the inducement to *samadhi* was, in every instance, some intense religious thought or feeling.

The best description of the states of *samadhi* is to be found in the *Masnavi* of Jalaluddin Rumi :—

"Ecstasy and words beyond all ecstatic words ;—
Immersion in the glory of the Lord of glory !
Immersion wherefrom was no extrication—
As it were identification with the very Ocean."

Upto this time Ramkrishna Paramhansa was mainly concerned with India of the past, the India of the ancient creeds and the ancient forms of worship, the worshippers of Siva and Vishnu, Kali and Krishna. He had also given thought to religions that had originated out of India. The intensity of his devotion and faith had brought on strange visional experiences. And now he came into

direct touch with India of the present, leavened by western education and western thought. He went himself to see Keshub Chunder Sen, the great, gifted and deeply devout leader of the Brahmo Samaj of India, and very soon there sprang up between these two kindred spirits a deep intimacy based upon their earnest religious feelings. Both were well-advanced in their convictions, both were full of real humility. When Ramkrishna once asked Keshub to deliver a speech the latter replied, "Am I to vend needles in a blacksmith's shop? I would rather listen to your words." I may recall another unreported instance of Keshub's humility. When father Luke Rivington, an eloquent priest of the Roman Catholic Church, delivered some addresses in Calcutta some people in Keshub's hearing remarked that Father Rivington could not be compared to Keshub as an orator. Keshub deprecated this remark and said Father Rivington was a big drum while he was like a child's toy-drum (डकेर वादें व्याजरेमि !) Ramkrishna Paramhansa invariably spoke of himself with the utmost humility. He used to say he was an atom of an atom, the servant of another man's servant. At Dakshineswar he usually avoided using the first person singular. He would say 'here' or 'of this place', meaning himself. When 'one came and said unto Jesus, Good Master, what good thing shall I do, that I may inherit eternal life? And he (Jesus) said unto him, Why callest thou me good? There is none good but one, that is, God.' * It has been a characteristic of great religious teachers, holy men and saints to avoid the egoism implied in the pronoun 'I'. The Buddha spoke of himself as the Tathagata, Jesus Christ called himself the Son of Man, Muhammed in the Koran uses either his name, or designates himself either the unlettered Prophet or simply the prophet. Chaitanya and the leading Vaishnavas called themselves servants of other men, the well-known Pavhari Baba of Ghazipur spoke of himself in the third person singular as the servant of the man he happened to be addressing. The Buddha said, "Such things as a *Me* and *Mine* are really and truly nowhere to be found." † In the case of such men

"Love (the love of God) took up the harp of life and smote on all the chords with might ;

St. Matthew.

* The Discourses of the Buddha. The Parable of the Snake.

Smote the chord of Self, that, trembling, pass'd in music out of sight."

There has been some speculation and theorising about the influence exercised by Ramkrishna Paramhansa and Keshub Chunder Sen upon each other. The followers and admirers of both these Teachers have claimed the larger share of influence for their own Master. A speculation of this kind is neither profitable nor edifying. Both of these great men had remarkable personalities, both were mutually attracted towards each other, both had high respect for each other, both must have derived some advantage from their loving and intimate intercourse. The Buddha met Nigantha § Nathaputta (Nirgrantha § Nirgrantha the unfettered.

Nathaputra), who was none other than Mahavira, the twenty-fourth and last Tirthankara of the Jains, and had discussions with him. Who shall say how far these two Teachers influenced each other? Is it for any one to speculate to what extent Jesus of Nazareth was influenced by John the Baptist, or the Buddhist teachers who carried the gospel of the Buddha to Asia Minor? Does any one believe that the Jew and the two Christians with whom the prophet Muhammed associated for some time inspired the Koran? Adwaita was older than Chaitanya and a very staunch Vaishnava. Does that justify the inference that the whirlwind of Chaitany's divine love was influenced by the older man? Guru Nanak associated with Hindu and Mussalman holy men. Is there any need for making up an account of his indebtedness to others?

Following the distinguished lead of Keshub Chunder Sen other men of note began visiting Ramkrishna Paramhansa. The papers controlled by Keshub published some of his sayings and drew attention to the saintliness of his character. Max Muller heard of him and wrote an account of him and quoted his sayings. Protap Chandra Mazumdar of the Brahmo Samaj, a man of high intellectual attainments, wrote several articles remarkable for their eloquence and expressive of warm admiration. Among other sentiments of praise he wrote:—"So long as he is spared to us, gladly shall we sit at his feet to learn from him the sublime precepts of purity, unworldliness, spirituality and inebriation in the love of God." Elsewhere he wrote:—"He has no other thought, no other occupation, no other relation, no other

* Tennyson

friend in his humble life than his God. That God is more than sufficient for him." The phrase 'humble life' is somewhat perplexing. Are not the lives of great religious teachers as a rule humble? It is only in the midst of humble surroundings that the knowledge of God can be acquired. The Buddha, the son of a king and heir to a kingdom, begged his daily bread from the humblest and lowliest people as well as from others. Jesus Christ said, 'the son of Man hath not where to lay his head.' And yet the Buddha was happier than Sroniya Bimbisara, the king of Magadha, and Jesus Christ was equally happy, and on one occasion very precious ointment was poured upon his head as if he had been a king. And who was happier than Ramkrishna Paramhansa in his unbroken communion, full of rapture, with God? Humble as are the lives of such men they are fully conscious of their power. The Buddha said, 'Lo, the world is mine the world I cast away only to save.' * Sivanath Sastri and Bijoy Krishna Goswami, also of the Brahma Samaj, were frequent visitors to the Paramhansa and the former has left his impressions in writing.

Any man attempting at that time to form an estimate of Ramkrishna would have been hopelessly bewildered. He was married but, in his eyes, his wife was the same as the goddess Kali, whom he worshipped as Mother. He was a Sanyasin, but he never put on the garb of one, because in his heart he was a greater *sanyasin* than any he had met. His aversion to woman and wealth was so great that the mere touch of gold or silver twisted and paralysed his fingers, and women were only permitted to bow down to him from a distance. Any reference to the affairs of this world filled him with loathing. He spoke only of the deity under various names and forms. In moods of exaltation he spoke to the Mother of the universe as if She were present before him. He relied upon Her as a little child relies upon its mother. In the temple there was no Delphic oracle concealed behind the image of the goddess and yet all his questions and doubts were answered by the divine voice within him. When he called a man a fool or by some other name it sounded like a caress. He radiated joy and happiness and bliss. He sang and danced to the glory of God, and he rose to the height of beatific ecstasy

when he passed into *samadhi*. He loved men of all sects and creeds and refused to draw the line anywhere. In him were fulfilled the words of the Buddha:—

"Unsullied shall our minds remain, nor shall evil words escape our lips. Kind and compassionate ever, we will abide loving of heart, nor shall harbour secret hate. We will permeate ourselves with streams of loving thought unfailing, and forth from us proceeding, enfold and permeate the whole wide world with constant thoughts of loving kindness, ample, expanded, measureless, free from enmity and free from ill-will."

It has been stated that Ramkrishna Paramhansa was an idolator and officiated for some time as a priest of the temple of the goddess Kali at Dakshineswar. According to all accounts idolatry is a debased form of worship. Islam is known to be severely iconoclastic and violently opposed to the worship of idols, but in reality this revulsion of feeling is an inheritance from Judaism. In the Book of Deuteronomy it is expressly commanded that any man or woman who worships images or other gods, the sun, or moon, or any of the host of heaven, shall be stoned to death, and even a brother, son, daughter or wife who entices secretly to such worship must not be spared. And yet no theist or pantheist, Christian or Mussalman, who saw Ramkrishna, ever dreamed of despising his faith. The image of a god or goddess was to him only a symbol, just as he called his own body a sheath, a covering for the Reality in him. His speech, his life, his wrapt intentness dispelled the illusion that he was content with a crude and primitive form of belief. He owned nothing to books for he never read them. What he heard by word of mouth from various devotees, whose names are known only because he used to mention them, may account partly, but by no means wholly, for the extraordinary range of his wisdom and the inexhaustible store of his spiritual knowledge. The most intricate and complicated system of religion in the world is what is wrongly called Hinduism, which from the original Sanscrit word *Indu* (the moon), meant as a compliment to the country, has passed into Hindu, a Persian word expressive of merely the dark complexion of the people of this country, but every doctrine and every tenet of this ancient accumulation of Aryan wisdom and belief were as simple to him as the A B C of the

* Buddha and his Sayings. Shyama Shankar.

* The Discourses of the Buddha. The Parable of the Saw.

primer to an intelligent child. His preceptors, those that gave him oral instruction, were left behind. Even this immense treasure did not satisfy the craving of his spirit. Unlike a Hindu, who is usually satisfied with the religion of his fathers, he inquired about other religions and discovered the Truth in all. He was a living illustration of his own parable of the woodcutter who was advised to go forward and who discovered richer treasures the farther he went. Ramkrishna Paramhansa turned with disgust from worldly wealth, but he never tired of acquiring the wealth of the spirit-world and never rested till his treasure-house was full to overflowing.

The points of resemblance between the great Teachers of humanity fill the mind with wonder. The teaching in the Bhagavadgita, which has permeated the whole of India and has reached other parts of the world, was originally addressed by Sri Krishna to Arjuna alone. The first teacher who charged his disciples to carry his doctrine abroad and to offer it to all alike without distinction for acceptance was the Buddha. He had all the learning of his time but he used only the simple Pali idiom then understood by the common people and his discourses were addressed either to the monks or inquirers. He made use of parables and stories to expound his doctrines. The dignity, serenity and eloquence of his discourses are as elevating as they are impressive. Jesus Christ spoke in language of astonishing beauty and simplicity, making use of striking images and parables. But he also spoke to small audiences and not to large crowds. The Sermon on the Mount was delivered only to his disciples, for it is stated that seeing the multitudes and evidently to avoid them Jesus went up into a mountain and his disciples came unto him. Muhammed was unlettered and the Koran was uttered, Sura by Sura, in the hearing of the few faithful who were his early converts. The Koran sometimes shows the passion of the Hebrew prophets and again there are passages of great grandeur and sublimity. Ramkrishna Paramhansa, when not citing the scriptures about which he had heard, used the simplest similes and illustrations derived from the observation of the things and incidents of everyday life. There was a slight halt in his speech, but his words flowed on, unhesitating and unresting, and the few people around him drank in the words with bated

breath and undivided attention. The Teacher is different from the orator who addresses and sways multitudes. The words of the Teacher are charged with power and weighted with authority, and he drops them as pearls to be picked up and strung together by the privileged but few listeners. The Guru teaches, the Chela preaches, Jesus Christ put it exceedingly well to his disciples:—"What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.* Yea, upon the housetops and in the market-place, in the forum and across the seas let the preacher with a mandate carry the word of the Teachers and Lights of the world to freshen and sweeten the springs and waters of life.

The persuasiveness and power of the great Masters did not always move the hearts of all their hearers. Devadatta was a cousin of the Buddha and a member of the order of the monks following the master's teachings. He claimed to possess the power of *iddhi* (working miracles and mystery wonders) and insisted upon the importance of austerities and penances. He persistently endeavoured to undermine the influence and power of the Buddha, and on one occasion when there was a schism between the monks asked the Master to resign the leadership of the Order in his favour. In the Jataka tales it is related that Devadatta was invariably an opponent of the Buddha in previous births and even made an attempt on his life. After the death of the Buddha Subhadra, a monk who had joined the Order of the Bhikkhus in his old age, said they were well rid of the great Samana (the Buddha) because he used to annoy them by telling them what was becoming and what was unbecoming in their conduct. Judas Iscariot was one of the twelve apostles chosen by the Christ and beloved of him, and to whom he had promised, "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel." And Judas sold his Master for thirty pieces of silver and betrayed him not by open denunciation or public accusation, but by the treacherous kiss of seeming love. Abu Lahab, uncle of the Prophet Muhammed, rejected his nephew's claim to the prophetic office at the instigation of his wife, Umme Djemil, who is said to have strewn the path of Muhammad on one occa-

* St. Matthew

sion with thorns.' For this they have been cursed in the Koran: "Let the hands of Abu Lahab perish, and let himself perish! Burned shall he be at the fiery flame, and his wife laden with fire-wood on her neck a rope of palm fibre."†

Hriday Mukerji was a nephew of Ramkrishna Paramhansa and his constant companion. He tended his uncle in illness and served him in many ways, but he never realised the greatness of the Paramhansa. He scoffed at him and used to tell him to speak out all that he had to say, once for all, and not to harp on his ideas constantly. He became so rude and insolent that on one occasion the Paramhansa thought of drowning himself in the Ganges to escape the tyranny of Hriday. This man was at length expelled from the temple by the proprietors. A current of electricity, usually so powerful and irresistible, is baffled and set at naught by a non-conducting medium. Similarly, there are men to whom the words of the best teachers make no appeal.

Humble as was the life of Ramkrishna he never made any distinction between one man and another, between a wealthy and titled person and a poor and obscure indi-

vidual. He designated every one, Raja or Maharaja, eminent writer or famous man, by name and was always outspoken in his expressions of opinion. Bankim Chandra Chatterji, the famous writer and composer of the *Bande Mataram* song, was reproved for his ill-timed and indecorous levity while conversing with Ramkrishna. So were Maharaja Jotindra Mohan Tagore and Kristo Das Pal for their assumption of superiority. Householders were always advised to devote some time to the contemplation of the deity. Of what use was all the learning in the world, Ramkrishna was in the habit of saying, if it afforded no glimpse of God? That was the touchstone on which the metal of every man's nature was tested. Dr. Mahendra Lal Sircar, a learned scientist and the leading homeopathic physician of Calcutta in his time, who made a fetish of scientific scepticism, was strongly attracted by Ramkrishna Paramhansa whom he treated in his last illness, and used to spend hours listening to the marvellous conversation of his patient. The rugged exterior of Dr. Sircar concealed a deep love for the truth and he was fascinated by the inexhaustible flow of the truth from the lips of Ramkrishna.

†The Koran. Sura CXI.

THE SECOND AFGHAN WAR

By MAJOR B. D. BASU, I. M. S. (Retired).

THE QUEST OF THE SCIENTIFIC FRONTIER OF INDIA

IN the political and military transactions which gained for England the so-called 'Scientific Frontier' of India, two men played very important parts. They were Major General (afterwards Lord) Roberts and Major (afterwards Sir Louis) Cavagnari. Before the war broke out they were not considered to be 'shining' lights in the service of the Government of India. But for the Afghan War, these two men would have, in all probability, died "unhonored, unwept, and unsung." In his 'Forty-one Years in India' Lord Roberts has given an account of the war. It is not to be expected that he would

give a correct description of all the circumstances and events which brought on war. He has suppressed as well as misrepresented facts. Lord Lytton was his patron and consequently he has extolled him to the skies. It is a great pity that his book, teeming with misrepresentations has found a large circulation amongst the people of England, who have formed erroneous judgment regarding the late Ameer Sher Ali and his doings, for Lord Roberts has painted Sher Ali in the blackest color possible. Lord Lytton would appear to be the greatest statesman whom England has yet produced if Roberts' account of him were to be trusted. This is not to be wondered at, for his career was made by the doings of the writer of pretty and sensuous verse. Referring to his meeting

with Lord Lytton on his arrival at Bombay Lord Roberts writes :—

"Little did I imagine when making Lord Lytton's acquaintance how much he would have to say to my future career."

Cavagnari was a native of Ireland, as was also Roberts. These two Irishmen were the confidential advisers of Lord Lytton. It was not to be expected that Irishmen in power would sympathize with the Afghans in their love of independence. The Irish people have been the bondsmen of England for several centuries. Therefore such of them as get into power do not hesitate to destroy the independence of others. From Colonel Hanna's book we learn that Roberts and Cavagnari were the chief conspirators for the destruction of Afghan independence on whom Lord Lytton leaned for support.

There were three columns formed for invasion of Afghanistan when the war was declared against Sher Ali. One column under Sir Samuel Browne marched from Peshwar and captured Jellalabad. The Candahar column under Sir Donald Stewart marched from Quetta and captured Candahar. The Kurram field force, destined for Kabul, was under Major General Roberts. But the force did not reach Kabul. Amir Sher Ali was not prepared for the fight. He was taken by surprise when the British let loose the horrors of war in his dominion. What with the grief consequent on the death of his favorite son and with the bullying of his British neighbours, his position was a very pitiable one. That spirit of self-reliance and fertility of resources for which Sher Ali was noted, did not desert him in this hour of trial and need. He saw his safety in flight since discretion is the better part of valor. So he left his capital. But before doing so he released his son Gakul Khan from prison (for this prince had been incarcerated for rebellion against his father), and placed him on the throne of Cabul. At the same time he wrote a letter to the officers of the British Government, which should be quoted in full because it is of great historical importance. He wrote :—

"Be it known to the officers of the British Government that this suppliant before God never supposed, nor wished, that the matters (in dispute) between you and myself should come to this issue (literally 'should come out from the curtain') or that the veil of friendship and unity, which has for many years been upheld between

two neighbours and adjoining states, should, without any cause, be thus drawn aside.

"And since you have begun the quarrel and hostilities, and have advanced on Afghan territory, this suppliant before God, with the unanimous consent and advice of all the nobles, grandees, and of the army in Afghanistan having abandoned his troops, his realm, and all the possessions of his crown, has departed with expedition, accompanied by a few attendants, to St. Petersburg, the capital of the Czar of Russia where, before a Congress the whole history of the transactions between myself and yourselves will be submitted to all the Powers (of Europe).

"If you have anything in dispute with me regarding state affairs in Afghanistan, you should institute and establish your case at St. Petersburg, and state and explain what you desire, so that the questions in dispute between us may be made known and clear to all the Powers. And surely the side of right will not be overlooked. If your intentions are otherwise, and you entertain hostile and vindictive feelings towards the people of Afghanistan, God alone is their protector and real Preserver. Upon the course of action here above stated this suppliant before God has resolved and decided."

Under the circumstances, we think, this was the best course for him to adopt. This was an act of a far-seeing statesman and, may be interpreted as one of a sincere patriots. It saved Afghanistan at least for sometime from the Britishers' fire and sword. Sher Ali also thought that by his procedure the British would be compelled to show their hands as regards the future of Afghanistan. In his proclamation before the commencement of war, Lord Lytton said that he had no quarrel with the people of Afghanistan; that he wished to respect their independence and that the object of the war was to punish Sher Ali. So if the man to be punished eluded their grasp and placed himself beyond their reach, would the Britishers, true to their word, leave the people of Afghanistan unmolested, and in the enjoyment of their ancient rights and privileges?

The placing of Yakob Khan on the throne of Cabul was also meant by him to pacify the wrath of the Indian Government. Again and again, the Government of India had requested the Amir Sher Ali to set Yakob Khan at liberty but their request was resented by Sher Ali. The Amir said that the British Government had no right to interfere in the administration of Cabul's 'home affairs.' This often expressed request was considered by Sher Ali as one of his grievances against the British Government. So he thought Yakob Khan was a *persona grata* with the rulers of India.

These considerations must have decided

him in the step he took in his flight from Cabul. As to his laying his grievances before the European Powers, that was only tall talk and meant as bluff. He knew perfectly well that the nations of Europe were all very selfish and would not raise their little finger in saving a non-Christian and Asiatic power. He had before his eyes the treatment meted out to Turkey. He saw how the European powers were harassing the defender of the Islamic Faith and leaving no stone unturned to make the life of the Sultan of Turkey a burden to him. It is absurd therefore to think that Sher Ali could have ever seriously entertained the hope of any assistance at the hands of the European Powers. However, he might have thought that he would be able to give to the world a true account of the affairs of Afghanistan and thus succeed in enlisting the sympathy of all right thinking men on his side.

But he died a few days after leaving Cabul. It is suspected by many that he committed suicide. However, he was spared the humiliation which he would have otherwise been subjected to, had he stayed in Cabul.

The flight of Sher Ali and thus the success of the authors of the Aggressive Policy filled the heart of Lord Lytton with joy. He wrote to the Secretary of State for India:—

"Within two days after the declaration of hostilities, the affront received by Sir Neville Chamberlain's Mission at Ali Musjid was appropriately avenged on the spot where it had been offered. Within two weeks after the same date, the passes of the Khyber and the Kurruin were completely in our hands and the Amir's troops swept clean beyond the range of our operations. Not long afterwards, Jellalabad and Candahar were occupied without resistance; and before the end of January (that is to say, in less than three months from the commencement of the campaign) the greater part of Southern Afghanistan, from the Helmund to Khelat Ghilzai had passed into the possession of the British Government. The rapid success of our military operations completely confirmed the calculations on which they had been based. The Amir's standing army was defeated and dispersed beyond all possibility of recovery; yet his Sirdars had not risen to the rescue of his power. His towns opened their gates without remonstrance to our summons; their authorities readily responded to our requirements; and their inhabitants evinced no disposition to forfeit the pecuniary advantages they derived from the presence of our troops."

Major Cavagnari was the political officer with Sir Samuel Browne's force. On the 19th December 1878, he telegraphed to the

Viceroy, announcing the flight of Ameer Sher Ali from Cabul. On the receipt of this intelligence, Lord Lytton instructed the Commander of the Khyber column, Sir Samuel Browne, to hold a Durbar at Jellalabad, with the object of explaining to the inhabitants of Afghanistan, the intentions of the British Government regarding the future of their country. The Durbar was held on the 1st. January 1879, and was attended by about 36 Chiefs of Afghan blood. As the political officer of the force, Major Cavagnari was allowed by Sir Samuel Browne to address the assembly. He commenced his address by vilifying and abusing the Ameer Sher Ali; then he bragged a good deal of the valor of the European officers and the men under their command. He said:—

"Regarding the collapse of the Amir's army at Ali Musjid and the Peiwar, you have heard full particulars, and have doubtless perceived that it is utterly hopeless for such troops to stand against the British forces; and by his flight from Cabul, the Amir has shown his recognition of this fact * * * * * you have heard the assurances of the Viceroy of India that the quarrel of the British Government is entirely with Sher Ali Khan and not with the people of Afghanistan. "It has been necessary in some few instances to inflict punishment upon evildoers but the Government is satisfied that the acts were committed by only a small portion of the tribes we have come into contact with, and were repudiated by the majority who desire to live in peace with the British Government.

"I further draw your attention to the concluding portion of the Viceroy's proclamation in which it stated that interference by other Powers in the affairs of Afghanistan will not be tolerated by the British Government, and I have already informed most of you that the Russian Government has recently repeated its former assurances that it has no desire to interfere in Afghanistan nor will it assist the Amir either with troops or money during his hostility with the British Government.

"It has been my pleasing task to report to the Viceroy of India the hearty manner in which the leading Sirdars and Chiefs of this district came forward to tender services to the British Government, and it is hoped that others will speedily follow the good example you have set them."

There was not a single word said regarding the future Government of Afghanistan. Hence from this address of Major Cavagnari many presumed that the Government of India meditated the annexation of Afghanistan. It is not improbable that the question of the annexation was at that time engaging the attention of the authorities in England as well as in India. Had it not been so, Lord Lytton would have certainly assured the Pathan Chiefs that the British Govern-

ment had no designs on their national independence.

Another curious feature was the announcement regarding Russia's intention towards Afghanistan. If Russia had no intention of interfering in Afghan affairs, why should Ameer Sher Ali be punished for receiving the Russian Mission. Amongst the European Christians, marriage is not performed in that haphazard manner as it is done amongst Orientals. A Christian European has to win the love of a girl, before he can aspire to be her husband. If it so happens that a girl is being paid attention to and wooed, by two men or lovers, the matter is often settled in some European countries by a duel between the two rivals. That lover must be a great coward indeed who, fearing the physical strength of his antagonist and thus avoiding a duel with him, puts an end to the life of the girl out of jealousy of his rival, feeling the only satisfaction that by such a dastardly deed, the girl whose love he could not win, would not become the wife of his rival.

The position of Afghanistan was that of a girl whose love two strong powers tried to win. It is not unnatural in Christian European countries that a girl having two or more suitors to her hand, flirts with, and tries to excite the jealousy of, each of her lovers, for, in this manner she often succeeds in getting better terms than she could have otherwise expected. The ruler of Afghanistan did nothing more than flirt with Russia and thus tried at the most to excite the jealousy of England. The fact should not be lost sight of that when Russia was alleged to have been suing for the hand of Afghanistan, England had altogether withdrawn from the scene. England, moreover, had the assurance of Russia, that that power would never dally with Afghanistan. If Russia was guilty of bad faith, England should have gone to war against Russia. Taking all these circumstances into consideration, it appears to us that the invasion of Afghanistan by England was utterly unjust.

On assuming the reins of Government, Yakub Khan made overtures for peace with the British Government. To the political officer, Major Cavagnari in the beginning of February 1879, he offered his good offices for adjusting the differences which had arisen between his father and the British Government. A few days later, Cavagnari

received another letter from Yakub Khan in which he communicated the news of his father's death. Sher Ali had died in Afgan-Turkestan on the 21st February, 1879.

Lord Lytton was not as yet inclined for peace. But he had to yield to the pressure brought on him and his war party by the public opinion of the natives of England who were now against the continuance of the war. Accordingly this Viceroy wrote to Cavagnari to suggest to the new Amir Yakub Khan to invite him (Cavagnari) to Cabul for the opening of negotiations. The Viceroy wrote :—

"So many and such mischievous misrepresentations of our Afghan policy, more especially in reference to the territorial questions, had been propagated after the rupture of our relations with Sher Ali, that the Amir's reluctance to entertain any territorial basis of negotiations appeared to us very probably attributable to be exaggerated and erroneous apprehensions as to the real character of the arrangements we deemed essential to the future security of our Frontier. We felt, however, that their moderation must be admitted, if they were compared with the conditions of a similar character hitherto dictated, at the close of victorious wars by conquering to conquered Powers and he believed that if the object and scope of them were thoroughly understood by the Amir, the last obstacle would be removed from the conclusion of a mutually honorable and advantageous treaty of peace between His Highness and the British Government. For this it was necessary that there should be between us a frank interchange of views and wishes on the subject of our relative positions. Such interchange of views could not be satisfactorily carried on by formal correspondence, or without personal intercourse; but long and varied experience had convinced us that the policy of a European Government cannot be adequately interpreted, or represented by Asiatic Agents, however loyal and intelligent they may be.

* * Warned by this knowledge, we felt that to entrust the detailed explanation and discussion of our views to any Native agent, would insure misconception and resistance on the part of the Amir. On the other hand, we reposed complete confidence in the discretion and ability of Major Cavagnari; and for all these reasons, we were anxious to bring about if possible early and unreserved personal intercourse between him and the Amir of Cabul.

* * We, therefore, authorised Major Cavagnari to address to the Amir proposals for a personal conference at Cabul on the subject of our territorial conditions. These proposals having been accepted the Native bearer of them was instructed to arrange with Yakub Khan for the proper reception of Major Cavagnari at the Court of His Highness."

The Agent chosen for carrying the letter to the Amir was a Muhamadan gentleman by name Buktia Khan. On his arrival at Cabul he saw those nobles who had lately returned from Turkestan after the death of Sher Ali.

These nobles were, it is alleged, against an alliance with the British. Buktia Khan was alarmed at their hostile attitude. Accordingly he suggested to Yakub Khan to visit the British camp which had moved from Jellalabad to Gundamuk about 30 miles from Cabul. It is said that Sir Samuel Browne moved from Jellalabad "owing to the increased heat of the weather, and the defective sanitary conditions of Jellalabad." But it appears to us that the motive for the move was to threaten the Amir with a march on Cabul if he did not consent to the terms of the proposed Treaty.

Yakub Khan arrived at Gundamuk on the 8th May 1879. When the articles of the proposed Treaty were communicated to him he protested against the cession of the most important provinces of his kingdom to the British Government. But all his protests were of no avail. Rightly he pointed out that the origin of the quarrel with his father did not consist in any question regarding territorial concessions and that as his father was now dead the relations between the two Governments should rest on the same understanding as before the unhappy rupture with his father. But all his pleadings were in vain. The Jewish Prime-Minister tore Afghanistan not only of one pound of flesh, but of as much flesh as his knife allowed without becoming blunt. *Nolens volens* Yakub Khan was obliged to sign the Treaty. On the 26th May 1879, he signed away a large portion of his patrimony, as well as the independence of Afghanistan. This Treaty is known as the Gundamuk Treaty. Major Cavagnari signed it on behalf of the Government of India. A few months before the Treaty was signed, public were acquainted with the real object for which the war was forced on the Ameer. The Jewish Prime-Minister had thrown off the disguise. At the opening of Parliament on February 13, 1879, Lord Beaconsfield said :—

Her Majesty's government have the satisfaction of feeling that the object of their interference in that country (Afghanistan) has been completely accomplished. We are now in possession of the three highways which connect Afghanistan with India, and I hope that this country will remain in possession of those three great highways. We have secured the object for which the expedition was undertaken. We have secured that frontier which will, I hope, render our Indian Empire invulnerable.

In all the diplomatic proceedings with the Ameer, in all the despatches either of

the Secretary of State for India, or of the government of India, no hint was ever given as to the real motive for interference in the Afghan affairs. The cause of the war was assigned to the refusal of the Ameer to receive a British mission while the Russian Embassy was welcomed by him.*

The Jewish Prime-Minister frankly declared afterwards that it was undertaken with the object of securing the 'scientific frontier' of India.

What was this 'scientific frontier'? Lord Beaconsfield was good enough to define it at the banquet on the Lord Mayor's day of 1878. His Lordship said :—

"My Lord Mayor—The attention of Viceroy and Governments in India and in England has for a long time been attracted to that question of the North-Western Frontier of our Indian Empire. So far as the invasion of India in that quarter is concerned it is the opinion of Her Majesty's Government that it is hardly practicable. The base of operations of any possible foe is so remote, the communications are so difficult, the aspect of the country so forbidding, that we have long arrived at an opinion that an invasion of our Empire by passing the mountains which form our North-Western Frontier is one which we need not dread. But it is a fact that that frontier is a haphazard, and not a scientific frontier, and it is possible that it is in the power of any foe so to embarrass and disturb our dominion that we should, under the circumstances, be obliged to maintain a great military force in that quarter, and consequently entail upon this country and upon India a greatly increased expenditure. These are evils not to be despised and as I venture to observe, they have for some time, under various Viceroy and under different administrations occupied the attention of our statesmen. But my Lord Mayor, while our attention was naturally drawn also to the subject, some peculiar circumstances occurred in that part of the world which rendered it absolutely necessary that we should give our immediate and earnest attention to the subject and see whether it was not possible to terminate that absolute inconvenience and possible injury which must or would accrue if the present state of affairs were not touched and considered by the Government of the Queen."

In the House of Lords, on the 10th December, 1878, Lord Beaconsfield further explained what he meant by the scientific frontier of India. He said :—

"It has been said that on a recent occasion—not in this House—I stated that the object of the war with Afghanistan was a rectification of boundaries, and that we were to have a scientific instead of a haphazard frontier. I never said

* From the official records the objects of the war appear to have been, first obtaining an apology by the Ameer; secondly, an agreement by him to receive a permanent British Mission within his territories and, thirdly, some temporary arrangements respecting certain border tribes.

that that was the object of the war. I treated it as what might be a consequence of the war—a very different thing."

Then he said that—

"A scientific frontier" is a frontier which "can be defended by a garrison of 5,000 men, while a haphazard one will require for its defence an army of 10,000 men, and even then will not be safe against attack."

It was to attain this 'scientific frontier' that the British dictated by Disraeli committed those atrocities and barbarities in Afghanistan which the Afghans still remember.

"But what had the Ameer (Sher Ali) done, * that British armies should slaughter his subjects, burn his villages, capture his cities, and drive him from his capital? Lord Beaconsfield was profuse in assuring the Lords that Russia had done nothing amiss. Her conduct was 'perfectly allowable'. Her Majesty's Government made representation to the Court of St. Petersburg, and it was impossible that anything could be more frank and satisfactory than the manner in which they were met. Russia says: We have ordered our troops to retire beyond the Oxus; our Embassy is merely a temporary one, upon a Mission of Courtesy, and as soon as possible it will disappear.

But if the Russian Mission was so innocent why punish the Ameer with fire and sword for receiving it, especially when it was well known that he did all he could to stop it? Lord Beaconsfield praises the frankness of Russia. Why not imitate it, and confess boldly that he is making war upon the Afghans because he wishes to turn, at their expense, 'a haphazard' into 'a Scientific frontier'?"

This so-called scientific frontier was meant to provide against imaginary danger by taking an innocent neighbour's land and liberty and life and wasting the resources of the famine-stricken natives of India, for, at the time when money was being poured like water in 'slaughtering the Ameer's subjects,' the Indian subjects of the Queen who had then recently assumed the title of the Empress of India, were dying by millions, for want of food. Yet it was the famine-stricken and starving people of India who had to provide the sinews of War.

By the Gundamak treaty a portion of Afghanistan was arrested from Yakub Khan.

"To which England had no more right than France has to Belgium or Prussia to Holland. It was an act of high handed aggression, aggravated by duplicity and a gross violation of the faith of treaties."

The amputated portion of Afghanistan was designated by Lord Beaconsfield as

forming the "scientific frontier" of India. Whether India has gained a scientific frontier by the addition of a portion of Afghanistan remains yet to be seen. But events have shown that this scientific frontier has involved her in ruinous expenses, and brought her to the brinks of bankruptcy and poverty. It has been obtained by deliberately violating the solemn proclamation of the Queen.

By the other articles of this Gundamak Treaty, Yakoob Khan had to grant all those concessions the refusal of which cost his father his life. British officers were stationed in his dominion as Agents of the British Government.

The Gundamak Treaty was the dropping of the curtain over the first Act of the Tragedy. But the drama was not yet played out to the end.

The two important articles of this treaty are the 4th and 9th. The former article runs as follows:—

"With a view to the maintenance of the direct and intimate relations now established between the British Government and His Highness the Amir of Afghanistan, and for the better protection of the frontiers of His Highness's dominions, it is agreed that a British representative shall reside at Cabul, with a suitable escort, in a place of residence appropriate to his rank and dignity. It is also agreed that the British Government shall have the right to depute British Agents with suitable escorts to the Afghan frontiers, whenever this may be considered necessary by the British Government in the interests of both states on the occurrence of any important external fact. His Highness the Amir of Afghanistan may on his part, depute an Agent to reside at the Court of His Excellency the Viceroy and Governor-General of India, etc."

By the 9th article, the Amir's dominion was amputated of certain territories for the formation of the scientific frontier of India:—

"In consideration of the renewal of a friendly alliance between the two states, which has been attested and secured by the foregoing Articles, the British Government restores to His Highness the Amir of Afghanistan, and its dependencies, the towns of Candahar and Jellalabad, with all the territory now in possession of the British armies, excepting the districts of Kurrum, Pishin, and Sibi. His Highness the Amir of Afghanistan and its dependencies, agrees on his part that the districts of Kurrum and Pishin and Sibi according to the limits defined in the schedule annexed, shall remain under the protection and administrative control of the British Government. * * *

The British Government will retain in its own hands the control of the Khyber and Mohni Passes, which lie between the Peshwar and Jellalabad districts, and of all relations with the independent tribes of the territory directly connected with these Passes."

* *The causes of the Second Afghan War.*

† *Causes of the Afghan War.*

VIDYASAGAR AND VERNACULAR EDUCATION

Based on unpublished State Records

By BRAJENDRANATH BANERJI

DAWN OF RESPONSIBILITY

THE Government of India of that time did not recognize it as its duty to impart education to the people it ruled, and only small sums were spent in encouraging the study of Sanskrit and Arabic. In March 1835, Lord William Bentinck published a minute holding that "the great object of the British Government ought to be the promotion of European literature and science among the natives of India; and that all funds available for the purpose of education would be best employed on English education alone." Since this momentous decision education through the medium of English had been encouraged by Government. But Bentinck's measure marked too sudden a change of policy, and it provoked a general complaint that vernacular education was being entirely neglected. It should be clearly understood that the policy pursued by the Government only provided for the educational wants of the upper and middle classes of the community, and therefore, the claims of the masses now began to be loudly urged. But neither English, nor Sanskrit was the language by means of which the people at large could be educated; in fact, useful knowledge could be spread amongst them only through the medium of their own mother-tongue. To Sir Henry Hardinge belongs the credit of having made the first attempt in this direction, in October, 1844. In the face of great pecuniary difficulties, he set up 101 village schools in Bengal, Bihar and Orissa (at a monthly cost of Rs. 1865), for imparting elementary instruction in the vernacular.* "Vidyasagar was not wholly unconnected with them. He took great pains for their advancement. The charge of selection of teachers for these

schools by examination, and their appointment was entrusted to Mr. Marshall (Secretary to the College of Fort William) and Vidyasagar."

But the project did not meet with the desired measure of success, as the Government were not then in a position to supply the necessary books, teachers and supervisors; and, before four years had passed, the Board of Revenue—under whose control the schools had been placed—reported that "the fate of the vernacular schools was sealed, and success was hopeless." Since then little had been done by the Government towards mass education. It was left for the Governor of another Province to show that education for the masses was not a Utopian scheme.

Early in 1853 the report on the eminent success which had attended the system of vernacular education, established by Lieut. Governor Thomason in some selected districts of the North-Western Provinces, came into the hands of the Governor-General.† This led the Governor-General to impress on the Court of Directors how desirable it was to introduce the same system into the Provinces of Bengal and Bihar and, pending the orders of the Court, the Government of Bengal were requested to report their views on the subject at their earliest convenience§. Upon this the Council of Education was directed to furnish a plan, based on Mr. Adam's reports on vernacular education and on the Thomasonian system, "best calculated to provide the most efficacious means of founding and maintaining a sound system of vernacular instruction."** On 9th September,

* S. C. Mitra's *Isvar Chandra Vidyasagar*, p. 50.

† Minute by Lord Dalhousie, dated 25th October, 1853.

§ Letter from G. Plowden, Offg. Secy. to the Government of India to C. Beadon, Secretary to the Government of Bengal, dated 4th Nov., 1853.

** Letter from the Secy. to the Government of Bengal to the Secy. to the Council of Education, dated 19 Nov., 1853.

* For the history of education in India under the East India Company, see *Selections from Educational Records*, Part I (1781-1839) by H. Sharp, and Part II (1840-1859) by J. A. Richey, as well as the authorities cited therein.

1854 the Council forwarded a batch of minutes on the subject.

Bengal was placed under a Lieutenant-Governor on 1st May, 1854 and the first incumbent was Fred. J. Halliday. Shortly before his appointment Halliday had, as a member of the Council of Education, stated his views on vernacular education in a minute (24 March, 1854). The Lieutenant-Governor after studying the proceedings submitted by the Council, came to the conclusion that the plan he had already proposed was the best for the purpose and so he now recommended it to the Governor-General for adoption.* The educational policy which appeared best to the Bengal Government is clearly set forth in the following extracts from his minute:—

2. In the province of Bengal we have a vast number of indigenous schools. I have carefully inquired about them from several well-informed persons, Native and European, and I am assured that these schools are universally in a very low and unsatisfactory condition, the office of school-master having, in almost all cases, devolved upon persons very unfit for the business.

3. Our object should be, if possible, and as far as possible, to improve these schools, and we cannot do better than follow the excellent example of the late Lieutenant-Governor of the North-Western Provinces, and establish a system of Model schools as an example to the indigenous schools, and a regular plan of visitation by which the indigenous school-masters may gradually be stimulated to improve up to the models set before them.....

5. I append a memorandum on the subject, drawn up by the energetic and able Principal of the Sanskrit College who, as is well-known, has long been zealous in the cause of vernacular education, and has done much to promote it, both by his improved system in the Sanskrit College and by elementary works which he has published for the use of schools.

6. I approve generally of the plan which is contained in the Principal's memorandum, and would wish to see it carried into effect.

7. According to this plan, the monthly expense of say 20 schools, distributed over four zilas, and allowing for rewards and a rather more liberal allowance to the Head Superintendent than the Principal has proposed for himself, would be about Rs. 21,000 per annum, or Rs. 5,250 for each zila. Mr. Thomason's first plan allowed Rs. 4,500 to each zila annually; but in Mr. Thomason's plan a large extra expense was incurred for European superintendence, with which, in Bengal, I should for the present be willing to dispense. I am aware that Native superintendence is not often to be depended upon without European overlooking but Pandit Ishwarechandra Sharma is an uncommon man, who has shown great energy and zeal in this

matter, and I should be well pleased to let him try an experiment, in the result of which he is greatly interested, and which I really think will succeed in his hands. My estimate accordingly provides for an allowance to him for this duty of Rs. 200 a month, including travelling charges. This, in addition to the Rs. 300 he draws as Principal, will be a fair remuneration. He has asked for none.

13. It is the opinion of the Principal of the Sanskrit College, and of others whom I have consulted on the subject, that although admission to the Government Model Vernacular Schools ought at first, and for some time, to be gratuitous, they are certain, at no distant time, to be self-supporting, as all the indigenous schools now are.

28. I have said nothing about Normal Schools for the education of school-masters. At present very good school-masters are being trained for us in the Sanskrit College, which is becoming, in the hands of the Principal, a sort of Normal School for Bengal.*

VIDYASAGAR'S NOTES ON VERNACULAR EDUCATION

From this it is quite clear that great credit was due to Vidyasagar whose able note on vernacular education formed the basis of Halliday's minute. This note is of great interest, as its provisions were mostly adopted in the subsequent development of primary education in Bengal. We therefore, give it in full:—

1. Vernacular Education on an extensive scale, and on an efficient footing, is highly desirable, for it is by this means alone that the condition of the mass of the people can be ameliorated.

2. Mere reading and writing, and a little of Arithmetic, should not comprise the whole of this Education; Geography, History, Biography, Arithmetic, Geometry, Natural Philosophy, Moral Philosophy, Political Economy, and Physiology, should be taught to render it complete.

3. The elementary works already published, and fit for adoption as class-books, are the following:—

1st. *Shishushiksha*, in 5 parts. The first three parts teach Alphabet, Spelling, and Reading; the fourth is a little treatise on the Rudiments of Knowledge; the fifth, a free translation of the Moral Class Book of "Chambers's Educational Course."

2nd. *Pashucabali*, or Natural History of Animals.

3rd. *History of Bengal*, free translation of Marshman's work.

4th. *Charupath*, or Lessons on useful and entertaining subjects.

5th. *Jibancharita*, a free translation of the Lives of Copernicus, Galileo, Newton, Sir William Herschel, Grotius, Linnoeus, Daval, Sir William

* Letter from the Under-Secy. to the Govt. of Bengal, to the Under-Secy. to the Govt. of India, Home Dept., dated 16 Nov., 1854.

* For the full text of the minute, see *Selections from the Records of the Bengal Government*, No. XXII—Correspondence relating to Vernacular Education (Cal. 1855).

Jones, and Thomas Jenkins, in "Chambers's Exemplary Biography."

4. Treatises on Arithmetic, Geometry, Natural Philosophy are in the course of preparation. Treatises on Geography, Political Economy, and Physiology, and the Historical Works and a series of Biographies will have to be compiled. For the present, the Histories of India, Greece, Rome and England will suffice.

5. One Teacher for each school will not be sufficient. Two each at least will be required. Every school will very likely contain from three to five classes, which for one teacher to manage efficiently is impracticable.

6. The salary of Pundits should be at least Rupees 30, 25, 20 per month, qualification and other circumstances being taken into consideration. When all the books enumerated above shall be ready for adoption, every school should have a Head Pandit at Rupees 50 a month.

7. Arrangement should be made for the teachers receiving their salaries regularly every month, in their own Stations, without being required to quit their posts.

8. Four zilas for the present should be selected for operation, namely, Hughli, Nadia, Bardwan, and Midnapur. There should be 25 schools for the present, to be distributed as expediency suggests. These should be established in towns and Villages not in the vicinity of English colleges and schools. In the neighbourhood of English Colleges and schools, vernacular education is not properly appreciated.

9. The success of vernacular education greatly depends on an active and efficient supervision, as well as the amount of encouragement given to the successful pupils. With Natives in general, the acquisition of knowledge, for the sake of knowledge itself, has not as yet become a motive. It is therefore necessary, that Lord Hardinge's Resolution, which has so long been in abeyance, should be strictly enforced.

10. The following plan of superintendence appears to be much less expensive and far more efficient than any other could possibly be.

11. Two Native Superintendents, each on a salary of Rs. 150 a month, including their travelling charges, to be employed, one for Midnapur and Hughli, the other for Nadia and Bardwan. They are frequently to visit the schools, examine the classes, and rectify the mode of teaching.

12. The Principal of the Sanskrit College to be nominated, the Ex-officio Head Superintendent with no other additional allowance than his travelling charges, which at the most will not exceed Rs. 300 per annum. He is to visit the schools once a year, and to report to the authorities, with whom will rest the management of Vernacular Schools.

13. The preparation and adoption of class-books, and the selection of teachers to be entrusted to the Head Superintendent.

14. The Sanskrit College, besides being a seat of general education, to be also considered as the Normal School, for the training of vernacular teachers.

15. Thus the training of teachers, preparation and adoption of class-books, selection of teachers and general superintendence will be united in one office. This circumstance will remove many inconveniences.

16. An Assistant Head Superintendent to be appointed with Rs. 100 a month. His duty will be to assist the Principal of the Sanskrit College in training up the teachers and preparation of class-books, and to officiate for him while visiting the vernacular schools.

17. The Patshalas, or indigenous schools under Gurumobashoys, such as they are now, are very worthless institutions. Being in the hands of teachers, generally incompetent for the task they undertake, these schools require much improvement. It will be the duty of the Superintendents to inspect these schools and give the teachers as much instruction as they can as to the mode of teaching. It will also form part of the duty of the Superintendents to watch opportunities to introduce, as far as practicable, the class-books above-mentioned. In fact, the Superintendents will take every care to make these schools, as far as possible, useful institutions.

18. Those schools founded by Natives, or Missionaries, which are in the hands of competent teachers, of course deserve attention and encouragement. The Superintendents will be required to visit such schools and to report on their respective claims to encouragement.

19. The Superintendents will also be required to consider it as part of their duty to persuade the inhabitants of towns and villages, within their respective beats, to establish schools upon the model of Government Schools.

The 7th February 1854.

Halliday rightly considered Vidyasagar to be an uncommon man, in no way inferior to a European; he had, therefore, suggested in his minute that the entire superintendence of the proposed experiment should be left with the Pandit. This view, however, was strongly opposed by the other members of the Council of Education as may be seen from the following passages of the minutes:—

Ramgopal Ghose:—"Although I have a very high opinion of the zeal and ability of the Principal of the Sanskrit College, I am scarcely prepared to place the control of vernacular education in his hands, so long as he has other responsible duties to attend to. Were he untrammelled with these, I might, perhaps, have acquiesced in the proposition of the Hon'ble Mr. Halliday, to allow him to try the experiment. But as he cannot be spared from the Sanskrit College, his visits to the vernacular schools must necessarily be rare, and he could but afford a small portion of his time and attention for this additional and onerous duty. We ought to secure the undivided energies of one man for so important a situation...Although I have with some hesitation, voted against the appointment of Pandit Ishwarchandra, as Superintendent of Vernacular Education, I think it still desirable that he should be, in some way or other, connected with this great movement. His advice in the selection of books and teachers, in the choice of sites, mode of teaching, and in other matters of detail, will be found exceedingly valuable. He has been preparing a number of Bengali books well adapted for introduction into the Government and indigenous schools. The re-modelled Sanskrit

College under him will provide the best class of vernacular teachers. For these reasons, and for the deep interest he takes in the subject, I should be glad to see him permanently connected with this great undertaking. I am not prepared exactly to say what form this connection should take; he would probably be best employed in superintending the preparation of books. Perhaps his services might also be available in the examination of teachers" (11 July 1854).

Sir J. W. Colville:—"Upon the system of supervision proposed, more is to be said. A priori I should conceive that Pandit Ishwarchandra is more likely than any Civilian of whom I can think as likely to be employed in this way, to set the new system going, and to keep it going right. His knowledge of the language of his own countrymen, and of the feelings and habits of moral communities, must be far greater than that possessed by an European Officer. His acquirements both in the old learning of the country, and in modern and European learning, are considerable and it has been his special object to train up young men with some tincture of both kinds of learning with the view of furnishing vernacular teachers of a higher order—I think there is much force in the objection made to the partial severance of the Principal from the Sanskrit College. I agree fully, however, with Babu Ramgopal Ghose, in thinking that to the Pandit, Ishwarchandra, should be assigned a prominent part in determining the school-books to be read, and the course of instruction. And I am of opinion that for those duties he should be adequately remunerated." (20 August 1854).

VIDYASAGAR SELECTS SITES FOR GOVERNMENT MODEL SCHOOLS

From Halliday's esteem for Vidyasagar a friendly intimacy sprang up between the two and they frequently met together to discuss matters. Immediately after his appointment as Lieut. Governor of Bengal, Halliday took in hand the selection of suitable sites for the proposed Model Vernacular schools, and he charged Vidyasagar with this important work. In the following letter, dated 3rd July 1854, the Pandit reported the result of his tour:—

"Agreeably to the instructions of the Hon'ble the Lt. Governor of Bengal verbally communicated to me by his Honour, I visited, from the 21st of May to 11th June last, several places in the District of Hughli for the purpose of selecting suitable villages and towns for establishing the contemplated vernacular schools, and beg leave to request the favour of your submitting to His Honour the following report.

2. On the 21st May last I visited Shiakhala, 21 miles distant from Calcutta and situated on the Salkia Road. This place is the abode of about a thousand families and has in its close vicinity several villages. When the object of my visiting the place was known, the principal inhabitants of this place, as well as of the surrounding villages, assembled and waited upon me to express their eager desire to have a Government Vernacular School at Shiakhala. I asked them if they were

prepared, in case Government established a vernacular school there, to give over to Government a piece of land suitable for erecting a school-house upon it, and erect a school-house at a cost of about Rs. 300. Several Brahmans showed me their Lakhiraj lands and told me that any of these lands and as much as may be required for the purpose they will most willingly make over to Government. But as they are generally poor, their circumstances would not enable them to erect a school-house at a cost of Rs. 300 which is, in fact an enormous amount to them. From all that I observed, I have not the least doubt that vernacular education would be highly appreciated at Shiakhala and the villages around.

3. On the day following I visited Radhanagar and Krishnagar, villages about 40 miles west of Calcutta. These two villages, in close contact of each other, contain about a thousand families and are surrounded by many villages. From conversation with several principal inhabitants it appeared to me to be very clear that vernacular education will be highly appreciated here. A piece of land suitable for erecting a school-house the inhabitants are ready to make over to Government. But as they are generally poor, they are unable to erect a suitable school-house at their own expenses.

4. On the 24th May last Khirpai, a town containing above three thousand families and about 60 miles west of Calcutta, was visited by me. The principal inhabitants, with whom I conversed on the subject of the contemplated vernacular schools, appeared to me to be very eager to have one in their town. Khirpai, I am of opinion, fully deserves to be the seat of a new vernacular school. If a school be established here, the inhabitants are willing to make over a piece of land to Government for erecting the school-house, but being generally poor they are unable to meet the expenses of raising a suitable school-house.

5. Next I intended to visit Chandrakona, a very populous town and already the seat of a Government Vernacular school and 8 miles distant from Khirpai. But I was informed that the school was at the time closed for a month or so, the teachers being absent on leave. Instead of visiting the place I made enquiries regarding the state of the school etc. and the following information I picked up from creditable quarters.

Chandrakona is in the Zemindari of Babu Jaikishan Mukherji who is generally said to be the founder of the school and the Seminary is known as Jaikishan's School. The school contains no more than 50 pupils. The teacher Babu Lakhan Pal is an ex-student of the Barasat Government School, and is but an imperfect Bengali scholar. Of 50 pupils 35 regularly read English and nominally a little of Bengali. These pupils pay to the master fees varying from four to eight annas. They attend the school only for the purpose of reading English. The remaining 15 only may be properly said to be the pupils of this vernacular school. They pay the usual fee of one anna as fixed by Government.

The inhabitants of this town care very little for educating their children.

Of the 35 pupils that resort to this school many come from distant villages.

6. From these facts Chandrakona does not appear to me at all to be fit for establishing an experimental vernacular school,

7. On the 27th May last Sripur and Kamarpukur were visited. These two villages and two or three villages in close contact with them, contain about two thousand families. The distance of Sripur from Calcutta is about 60 miles and it is situated on the Salkia Road, west of Jahanabad about 8 miles. Sripur and Kamarpukur are in the Zamindari of Babu Dharmadas Lahy, who is also an inhabitant of Kamarpukur. I paid a visit to Babu Dharmadas and conversed with him on the subject of my visit. Babu Dharmadas and the principal inhabitants of the place who were present there expressed their great eagerness to have a Government Vernacular School. Babu Dharmadas is prepared to erect a suitable school house at his own expense and make it over to Government, if a vernacular school be established at Sripur or Kamarpukur. He also showed me two of his Kachari houses any one of which he is willing to make over, if that will serve the purposes of the school. He appeared to me to have taken great interest on the subject of my visit. Sripur appears to be a very fit place for an experimental vernacular school.

8. Next I visited Ramjibanpur on the 30th May last. This town contains about two thousand families and is south of Sripur about 6 miles and north of Khirpai about the same distance. This is a fit place for having a Government vernacular school. But if Khirpai and Sripur be selected for the purpose of establishing schools the establishment of a vernacular school here might be withheld, being too near those two places.

9. On the 4th June last, I visited Mayapur about 40 miles from Calcutta on the Salkia Road. Like Chandrakona this place is in the Zamindari of Babu Jaikishan, Mukherji and has a Government Vernacular School which is after his name called Jaikishan's School, he being supposed to be the founder of the institution. Though Mayapur and its contiguous villages are very populous, fifty-three names only are in the register of the school. Of these 20 only were present when I visited the school. The pupils read English and Bengali but like Chandrakona, here they do not pay separate fees for reading English. They pay each the usual fee of one anna a month. From what I observed a vernacular school would not be prosperous here. I asked the pupils how would they like if the study of English were discontinued in the school and the vernacular portion of the study be better regulated. They said in that case their parents would not send them to the school. In fact Mayapur does not appear to me to be at all fit for an experimental school.

10. On the 5th June last I visited Malaypur, 4 miles north of Mayapur. Malaypur and Keshabpur are in close contact of each other and contain above twelve hundred families. All classes of people here appeared to me to be very

eager to have a Government Vernacular school. It was a very interesting scene when I visited this place. It appears to me to be highly desirable to establish a vernacular school here.

11. Last of all on the 10th and 11th of June last, I visited Pantihal, a place about 16 miles west of Howrah. Pantihal and several villages in close contact with it contain about three thousand families. The principal inhabitants, with whom I conversed on the subject of vernacular school, expressed their eager desire to have one at Pantihal. They are prepared to erect a school-house and make it over to Government with the piece of land on which it would be erected. Pantihal fully deserves to have a vernacular school established there.

12. The vacation of the Sanskrit College drawing to a close I was obliged to return to Calcutta and could not inspect any more places in the Hughli district, nor could I go through my tour through Bardwan, Nadia, and 24 Parganas. In the Hughli district Gaptipara, Somra and Balagar about 16 miles north of Hughli require to be visited and from the information I have picked up concerning these places, it is desirable that a vernacular school be established in any one of these three villages. In Boinchi, about 24 miles west of Hughli on the Great Trunk Road there already exists a Government Vernacular school which, I am told, is in a tolerably flourishing condition. Boinchi is a very populous village. A new vernacular school might, therefore, be established there in place of the old.

13. I have enquired about fit places for establishing vernacular schools in the districts of Nadia, Bardwan, and 24 Parganas. In Nadia and Bardwan fit places may be selected from among the following villages :—

In Nadia:—Kanchrapara, Sutargachi, Gobardanga, Chawgharia, Santipur, Billagram, Metili, Debagram, Miherpur, Maheshpur.

In Bardwan:—Kalna, Satgachi, Purvasthali, Amaipur, Jowgong and Kulinganj, Kuchut, Khanda-ghose, Indesh, Sadipur, Khanda, Bonepash. Sonamukhi, Cutwa, Dewanganj.

14. In 24 Parganas there are only two places where vernacular education will be properly appreciated, Majilpur and Puro. Majilpur, about 30 miles south of Calcutta, has already a Government vernacular school in a tolerably prosperous condition. Puro, about 24 miles east of Barasat, deserves to be the seat of a vernacular school.

15. In conclusion I beg leave to state that immediately after the order is passed for the establishment of schools, arrangements might be made in those places that I have visited for opening the schools without waiting for the erection of the school-houses which will at least require two or three months to be completed."

(To be concluded)

HEIGHT AND WEIGHT OF BENGALI SCHOOL CHILDREN

By DR. NAVAJIVAN BANERJI

INTRODUCTION

IT is for more than five years that I have been trying to find out the standard weight of children and adults in relation to their age and height. I find that no worker has yet attempted this in our country and our knowledge with regard to it is very meagre and crude. Whenever we are in need of finding out the standard weight of men and women in wasting diseases we have to make proportionate reductions from European standards. These reductions are arbitrarily fixed by the physician in question to meet his needs.

The present paper deals with standard weights for Bengal, with average weights for different institutions. My subjects are mainly drawn from the upper and lower middle classes. Within the scope of my observation aristocratic people and the proletariat are fewer than people of the lower middle classes. The children, boys and girls, are mainly drawn from schools where no distinction of class has been made. In finding out the standard I have selected the healthiest subjects as regards their heights and weights in proportion to their age. I have taken the average arithmetical mean. No attempt has been made to take the difference of mean for the following reasons: There is an indication among the girls in understating their age, with the exception of the few; and among the guardians of understating the age of their boys. I, therefore, mention the defects which my standard is bound to contain and over which I had absolutely no control. I hope, when a systematic examination would be taken up by a large number of workers and on a much larger scale, a more perfect standard would be placed before the public.

My observations along this line have stimulated me to work up a definite scheme for the physical development of our school children at present. While formulating this scheme I have taken into consideration the fact that we are in an adverse economic

condition, a condition as serious as that which prevailed during the time of the world war in European countries. It may be that the moneyed men are not conscious of it. I appeal to our upper middle classes and the rich to economise as much as possible and to spend the money thus saved in improving the health factor of our race. It is possible to make our children bonny boys and girls and infuse into them the power of initiative if we work up the scheme and help its fruition by all the resources at our command.

STANDARD WEIGHT & HEIGHT OF BOYS

Age	Height in inches	Weight in pounds
1	31'5	18
2	32'52	31'2
3	35	32'65
4	37	37'51
5	40	38'4
6	42'5	43'155
7	46'75	48'43
8	49	53'92
9	50	58'3
10	52	65'05
11	53'6	69'25
12	55'25	73'97
13	57'5	79'9
14	59'50	89'09
15	63'3	99'44
16	64'25	114'25
17	66'75	126'74
18	67	132
19	67'25	133'9
20	67'5	137'35
21	67'5	139'2
22	67'5	141'15
23	67'5	141'6
24	67'75	142'09
25	67'75	143
26	67'75	143
27	67'75	145
28 to 29	do	147
30 to 40	67'9	160

AVERAGE WEIGHT OF BOYS IN KESHUB
ACADEMY

Age	Average weight lbs.	Average height ft. in.	Age	Height in inches	Weight in lbs.
8	48'3	4 1'6	6	42	47'5
9	47'5	4 2'3	7	45'3	48'06
10	54'7	4 4'5	8	47'3	48'3
11	60	4 5'9	9	49'5	51'4
12	63'7	4 8'3	10	52	61'1
13	68'7	4 9'7	11	54'83	68'59
14	80'4	5 0'7	12	56'92	77'49
15	91'1	5 4	13	58'9125	83'3
16	96'8	5 4'8	14	57'5	82'47
17	113	5 9'5	15	60'3	92'3
18	114	5 7'8	16	59'6	91'7
			17	60'2	94'04
			18	58'75	85

STANDARD WEIGHT OF GIRLS IN BENGAL

Age	Height in inches	Weight in lbs.
1	27'5	17'64
2	31	24'745
3	34'5	31
4	36	35'28
5	38'5	38
6	42	40'9
7	45	47'6
8	47	51'5
9	49	54'1
10	51'75	61'56
11	53	66'64
12	55'5	74'97
13	57'75	85'26
14	59'75	94'815
15	61	104'125
16	61'125	110'4
17	61'5	110'69
18	61'75	117
19	62	120
20	62'25	120'25
21	62'325	120
22	62'425	120'125
23	62'125	121
24	62'1	120
25	62	119'5
26	61'5	116
27 to 32 and upwards	59'5	117

 AVERAGE WEIGHT OF GIRLS IN BRAHMO
GIRLS' SCHOOL.

Age	Height in inches	Weight in lbs.
3	35	29
4	—	—
5	38	31

Our observations show that the average heights of both boys and girls are very near standard European heights but the graph shows a big fall in weight, markedly more noticeable in boys than girls. It is more marked in the adolescent period than in earlier years. The average weight of girls up to the 11th year shows that they are very near standard European weights. This, I think, is due to the fact that girls who come to school belong to better strata of society as compared with boys of the same age. Beyond the age of 12 years there is a very rapid fall in the weight of the girls. This is probably in part due to the defect in education and routine of work of the girls at this age. The physiological changes brought about in the body at this age should be seriously taken into consideration in judging the effect of work, routine and food on the physico-psychical state of the developing girls.

 SCHEME FOR CENTRAL BOARD OF HEALTH FOR
SCHOOLS IN BENGAL.*

The Board consists of official and non-official members.

1st stage—1st year.

All schools coming under the scheme should buy a weighing machine and send a quarterly report of age, weight and height of the boys and girls of the schools to the Central Board. The Health report should contain also number of absentees with the cause of absence. Every school should keep a chart of weight and height. It shall also inform the board as to how many boys

* A similar scheme was communicated to the Director of Public Instruction and to the Director of Public Health, Bengal early in September 1927.

and girls take tiffin in the school. The cases of all under-weights should be communicated to their respective guardians by the head-master or head-mistress as indicating the failing health of their children. A method should be devised for the supply of tiffin to all the girls and boys, so that those who cannot afford to pay for it may not feel any loss of self-respect. The tiffin should contain all the ingredients recommended by the board.

2nd stage—2nd year.

The school committee shall arrange to get the services of a medical officer who will examine thoroughly all boys and girls who get themselves admitted into the school or leave the school. He shall also undertake one annual health examination. External examiners may be appointed if possible. The guardians should be requested to be present when the examination is conducted. The routine method should be adopted of sending a copy of the report of such an examination to the guardians in question and another copy should be sent to the central board of health.

3rd stage—3rd year.

Each school should form a local board of health consisting of the head-master or head-mistress, the physical instructor or drill teacher and two assistant teachers, two guardians with the medical officer as the president of the board. The teaching of personal and social hygiene should be undertaken by the medical officer in question. An honorarium of Rs 300 to 400 per annum may be fixed for him at present. He will devote at least 2 hours every day to 3 classes. He should especially teach matriculation hygiene. All the members of this board, in rotation, should help the doctor during the time of examination and should take up the after-care of the student patients in question. The members should attend to the needs of the children who require medical help and treatment. And if the guardians fail to supply treatment to the children, the members should help them to get the treatment from the local hospital until they are cured. Voluntary services of eye, ear and dental surgeons should be arranged for those who cannot afford to pay in Calcutta.

4th stage—i.e. in the fourth year.

If by this time sufficient health con-

sciousness has been aroused, combined local boards with hospital for the treatment of school boys and girls may be attempted. It will consist of one medical officer and 3 members for each school, two teachers and one guardian. The seniormost medical officer will be superintendent and other medical officers will act as officers of the hospital. A fee of Rs. 3 may be charged from each student seeking treatment for each new admission for the maintenance of the hospital. A public fund may also be started for its help. Special departments for eye, ear, nose, throat, etc., may be started.

POINTS TO BE SETTLED,

- (1) Memorandum of the Board.
- (2) Rules of the Board—(Articles of Association).
- (3) Membership
- (4) Finance
 - (a) Government grant.
 - (b) Subscriptions and donations.
- (5) Relationship of the Central Board with the local associations.

The Central Board of Health should arrange for efficient inspection preferably by the members of the board, failing that, by engaging medical inspectors.

DETAILS OF WORKING

1st year :—

One weighing machine.	Rs. 35	As.
One tape.		4
One eye testing chart		8
Porterage etc.		9 4

Total Rs. 45-0

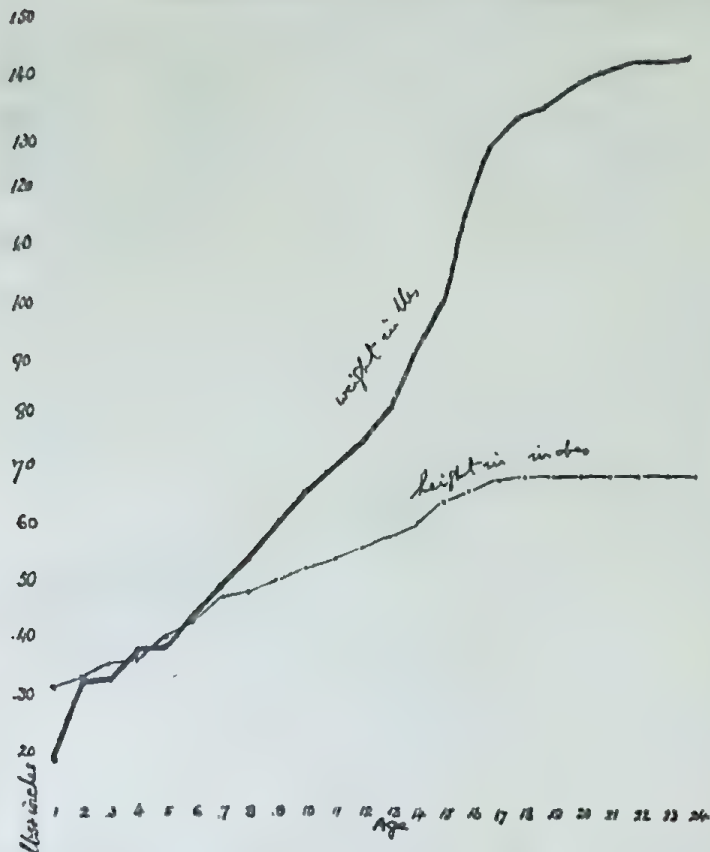
To be met from games fund.

Quarterly health reports to be sent to the Central Board of Health.

Details of working :—

2nd year :—

One medical man should be taken into the managing committee, who will examine all new admissions and transfers. All transfers should accompany a health certificate. All schools which have hostels attached to them will utilise the services of the hostel doctor in conducting the health examination. He may be taken in the managing committee. The annual health examination shall be conducted by the external doctors just to keep a check on the usual examination. If the



If sufficient public opinion be created by this line of work, special hospitals may be started for school children.

At present only Zila and Aided and a few selected private schools must be taken in hand.

FINANCIAL ASPECT OF THE SCHEME

For Central Office in Calcutta.

	Rs.
Rent at Rs. 100 per month ;	1,200
Clerk (steno-typist) at Rs. 75 ;	900
Literate durwan at Rs. 25 ;	300
Paper, Printing and postage	700
Contingent	500

3,600

Touring expenses for organising and inspecting 5,600

Total 8,000

Of this sum it is expected to raise by public subscriptions and donations in the 1st year 1200, 2nd year 2400, 3rd year 4000.

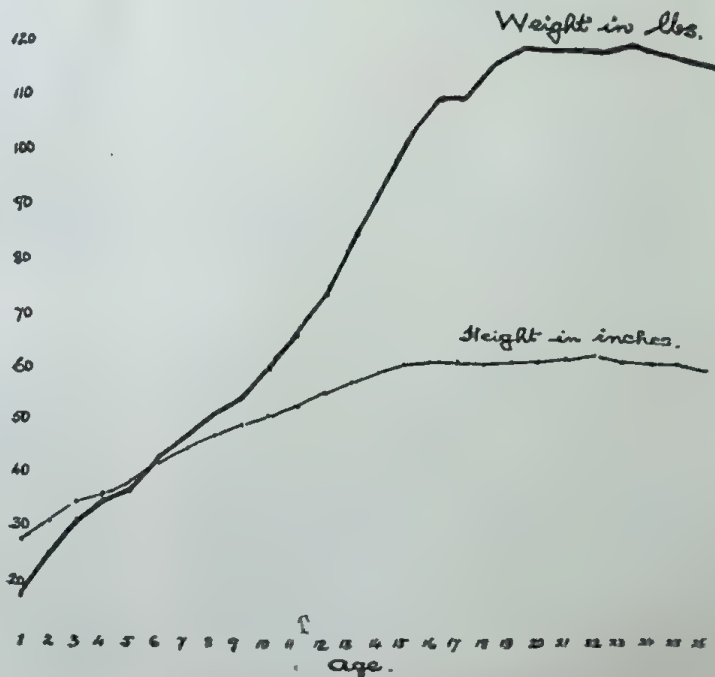
Standard height and weight of boys

hostel doctor refuses to do this additional work, some other medical man of the town may be appointed in his place.

3rd year :—

Hygiene should be taught in the school as an important subject and the medical officer should take it up on an additional pay of Rs. 25 a month. This amount may be met from the money now spent in hygiene work, or, if it is not possible, by raising a fee of two annas per head, or by obtaining an additional government grant of Rs. 25. Cases requiring medical treatment should be followed up by the physical instructor or committee members and headmaster.

4th Year :—

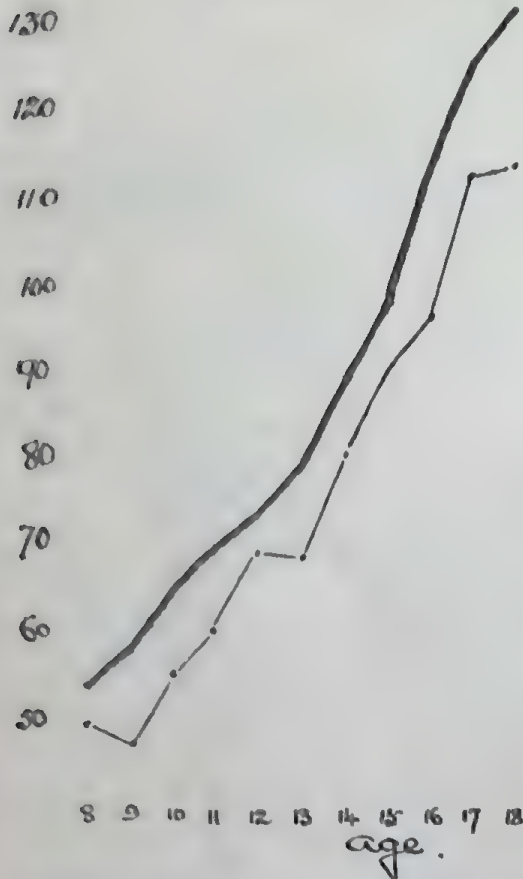


Standard height and weight of girls

COMPULSORY TIFFIN

For about 3 months we have been trying our best to see how tiffin can be made compulsory in each and every school. In one of the schools (Keshab Academy) in Calcutta we have asked each and every individual

Weight in lbs



Standard weight (upper line), and average weight of boys of the Keshab Academy (lower line).

student to bring tiffin from home, but in vain. We have appointed vendors for supplying tiffin to the students and have found 10 per cent. of the students would take tiffin. Believing that it is the economic condition which is interfering with any scheme which is being put forward for the health of the school children we started preparing *chapati* and *dal* in the school premises by one of the *duricans* and supplying them to children on

a minimum of one pice for one good sized *chapati* and two tablespoonfuls of *boot dal*. The students at once responded by voluntarily taking tiffin in very larger numbers. Taking of tiffin has been made compulsory in the above school from February, 1928. A special apparatus has been devised to keep the tiffin in a uninfected condition.

SCHEME OF MEDICAL EXAMINATION OF SCHOOL CHILDREN

I To be filled in by class teachers :—

- (a) Questionnaire : whether a boy has suffered from—
 - (1) Measles, Whooping cough, Diphtheria, Dysentery, Malaria, Small Pox, Rheumatic Fever.
 - (2) Any eye complaint.
 - (3) Otorrhoea
 - (4) Rhinitis.
- (b) Examinations.
 - (1) Vision normal or not—by eye chart.
 - (2) Colour vision.
 - (3) Squint.
 - (4) Hearing normal or not.
 - (5) Speech normal or not.
 - (6) Mental activity.
 - (7) Any deformity,
 - (8) Height.
 - (9) Weight.
 - (10) Chest measurement, inspiration and expiration.

II. To be filled in by the school medical officer :

- (a) 1. Mouth.
2. Adenoids.
3. Teeth.
- (b) In children, 10 p. c. above standard weight, standard weight and 5 p. c. below standard weight. Direct your examination from the report of the school teachers.

Heart to be examined if the children had measles, diphtheria and dysentery or rheumatic fever.

Lungs to be examined if the children had measles or whooping cough or if the chest expansion is less than 1 inch.

- (ii) In children 10 p. c. below standard weight.
 - Lungs—
 - Heart—

Organs of metabolism.

(iii) In children 15 p. c. to 20 p. c. below standard weight. Examination of each and every organ with a special stress on lungs and all glandular systems.

Urine examination—

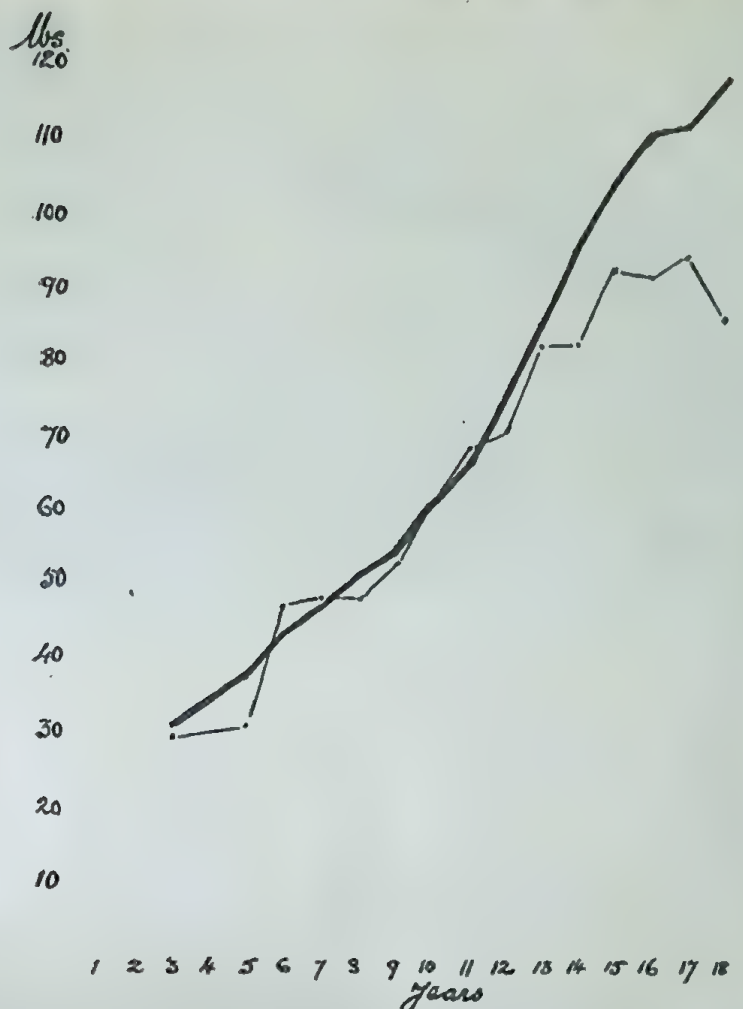
Organs of metabolism with special reference to diet.

Quality, vitamins, fat, carbohydrates and proteins, etc. and

Quantity by weight.

Rest or over work.

Medical officer is requested to find out any possible cause of underweight or bad physical development and regulate students' routine of work and diet, etc. accordingly.



Standard weight (bolder line), and average weight of girls of Brahmo Girls School (thinner line).

THE HOUSE OF LABORERS Ltd., COMILLA

Before attempting any description of the House of Laborers in my own words I make no apology for quoting in extenso from an address which was presented by the staff and members of the institution to Sriji Ramananda Chatterjee at the time of his visit to the works. It brings out in a few well-chosen words the ideas and ideals of the House of Laborers in an admirable manner. The address reads:

"The House of Laborers (not an incorporate body at that time) began its career in a small and wretched-looking hut in an obscure corner of the town of Comilla on the 2nd of February, 1922. The initial capital was Rs. 210. But there was a greater asset—the human asset. Here was a band of young-men willing to work and willing to suffer—ready to struggle against odds which appeared to be overwhelming. We took our first leap



The Directors of the House of Laborers Ltd., in front of the Administration Building.

absolutely in the dark. We did not know what exactly we were going to do, but we knew this that we were out for something productive. We knew we must be of some service to the community—service through business—for this must be the fundamental motive of all true business. We failed and faltered. We lost in money but did not lose heart. Many a dark and stormy day we had to pass through till at last we came face to face with light. Work is dynamic. It is self-propelling. It finds its own course.

"Coming to the present position, our audited Balance Sheet for the year 1927 shows a gross turnover of Rs 1,03,000. The nett profit is about Rs. 11,000., the whole of which amount has been transferred to the Reserve Fund. We never divide our profits, but re-invest them in the business itself. Our assets on the 31st of December, 1927, were valued at about Rs. 97,000, against which we had a Bank Liability of Rs. 49,000. The average number of workers is about 75, all of whom have been trained at our own works. The band includes university graduates in science, holding the degree of M. Sc. or B.Sc. The value of orders now on hand amounts to about three lacs of rupees.

"We have but one Ideal—the ideal of service. We have but one gospel—the gospel of work. Work and yet more work is our

slogan. Money follows as a necessity. It is no use repeating the outworn shibboleth that a Hindu despises the world of matter and must be despised and exploited by others, for all time. We must bring ourselves abreast of the other nations of the world if we want to live. We must lead the vanguard of progress in every department of life. We must develop our land. We must drive poverty and squalor out of our shores. We must sink all petty squabbles regarding caste and creed. The world is wide enough for all of us if only we knew how to be mutually helpful. In God's ample granary there is food enough for everybody if only we knew how to get it. All work is honourable, if conceived in a spirit of service.

"We have as yet achieved but little. Very much more remains ahead. But what little we have done fortifies us in the hope that we have not been pursuing a chimera—that our ideas can be translated into work. We know we have many shortcomings to overcome. But in spite of this we have already been favoured beyond measure by our friends and sympathisers. It is through their help and co-operation that this institution has been made possible. It is our constant endeavour to be worthy of the confidence that is being reposed in us."

The above gives a brief but bold outline



A 150'x100 two-storeyed Tea House in course of Erection by House of Laborers at Vernerpur Tea Estate, Cachar



The Directors of the House of Laborers Ltd., inspecting the 50 K. V. A. Power Plant

of the activities of the House of Laborers, Ltd. I am giving such other particulars as are not contained in the above statement. It is hoped that in these days of chronic unemployment amongst the middle class youths of Bengal the story of the House of Laborers will be of some interest to the reading public. Amidst the prevailing gloom of depression and failure, it is like a small but luminous speck to cheer and hearten the lonely toiler in the field of the industrial regeneration of the country. The House of Laborers has undoubtedly its tale of early rebuffs and failures to tell. But in the end it has come out with flying colours.

Want of capital is sometimes trotted out by do-nothing people as an excuse for failure in business. But this is not true. The history of the HOUSE OF LABORERS gives the lie direct to this statement. It is the argument of the weak and the vanquished. Human energy is the real capital. Where there is a strong enough will there is always a way. Here in the HOUSE OF LABORERS

we see an organisation which has been built up practically without capital.

It was in the momentous days of the Non-co-operation Movement that the House of Laborers had its inception. The original founders of the House of Laborers were a band of youngmen—some of them political ex-detenus, some of them non-co-operators, but all fired with the same burning desire to do some productive work for the country—of giving some good service, while making an honest living for themselves. The starting capital, as has been said, was only Rs. 210 eked out by petty contributions from friends. With this capital the young men fitted out a small workshop in a small hut in the town of Comilla. The situation was discouraging on all sides. The organisers had no training either in business or the technique of Engineering. They had hardly any capital. They had no precise ideas. Wise men predicted a sure and dismal failure. Even their friends could not muster enough courage to believe that an Engineering busi-

ness of this nature was possible in a place like Comilla. But many seeming impossibilities can be rendered possible if there is strength of faith and steadfastness of purpose. It is faith more than anything else that has made such a thing as the House of Laborers possible.

Step by step the workshop grow. After about a year financial help came from unexpected quarters. Babu Mahesh Chandra Bhattacharji, the well-known merchant prince of Comilla, proffered his help. He had all along been watching and taking a kindly interest in the work of these young men.

repaid the whole of the loan of Babu Mahesh Chandra Bhattacharji. They have also paid, of their free accord, interest for the period that they used this money, although this was not demanded.

There is one other incident in the early history of the House of Laborers which deserves mention. Mr. A. T. Weston, then Officiating Director of Industries, Bengal, paid a visit to the workshop just a few months after its inception. It was at that time absolutely negligible. There was nothing that could interest a person of Mr. Weston's standing, who was accustomed to lead very



The workers of the House of Laborers Ltd., (S. Ramananda Chatterjee in the centre, second row)

He was convinced of the honesty of their purpose. Then out of his abundant munificence he gave them a loan of about Rs. 22000, without document, without security, without interest, on mere good faith, with this understanding that this money was to be returned whenever the conditions of the business permitted. Such things are not common in these days, and Babu Mahesh Chandra Bhattacharji has placed the House of Laborers under a deep and permanent debt of gratitude by this act of generosity. The House of Laborers, however, has proved fully worthy of the trust. They have now

much more gigantic organisation. But he understood and appreciated the spirit behind the youngmen. He shook their oil-begrimed hands with a genial smile. He gave them words of hope and encouragement when it was darkness on all sides. Mr. Weston has been one of their best friends ever since and has consistently helped them by information and advice. Mr. Weston visited the workshop last time only a few weeks ago, when the following significant words, among others, passed between him and the Secretary of the House of Laborers.

"Are you all still together—the original

founders of the institution?" enquired Mr. Weston.

"Yes, Sir, we are all together."

"And you have had no trouble amongst yourselves?"

"None of it. We have always so much work to do that there is very little time to be lost in quarrels."

"That's news to me," added Mr. Weston. "Half a dozen educated young men working together for six years is a new thing in this country."

However sad a commentary on the business habits of Bengal the above may be, it is perhaps nevertheless true in many cases.

The present lines of business of the House of Laborers are, Steel Structural work, mainly for Tea Gardens, manufacture of Tea garden implements such as Pruning Knives, and repair and erection of Prime Movers and Tea Machinery of every description. They have done work for such well-known Tea Companies in the Surma Vally Districts as the Cachar Native Joint Stock Coy. Ltd., Bharat Samiti Ltd., The All-India Tea and Trading Co. Ltd. etc. They are also working in the gardens of such European firms as Messrs. Jardine Skinner & Co., Messrs. Begg Dunlop & Co., Messrs. Duncan Brothers, etc. They own a well-equipped workshop near the Ry. Station, Comilla. A new 50 K. V. A. Power Plant driven by a 72 B. H. P. Polar Diesel Engine is in course of erection. Their present assets, including Buildings and Machinery, are worth well over a lac of rupees. Their business in the year 1928 is expected to come up to about five lacs of rupees.

The House of Laborers certainly makes profit. But that profit is not large. Last year it came to about 10 p. c. of the gross revenue. This is because their rates are cut extremely low for the benefit of the customers.

Low profits and large turnover is their ideal of business. Because the true justification of a business lies in its being able to give better and cheaper service. By an article of Association of the Coy., (it is now incorporated as a private limited Coy.) the profits are not divisible amongst the shareholders. All the profits go back to the business itself.

About a dozen apprentices are being trained up at these works every year. The House of Laborers does not train workers for others but for its own organisation only. In about three months the young apprentice is able to earn his living. His progress thereafter depends entirely upon the merit of his work. No difference is made in the class of work. All work is equally good. Every member of this organisation must be prepared to do anything that he is called upon to do. In fact, these *Bhadralok* youths are successfully doing such diverse works as digging of earth, laying of bricks, making a concrete block or erection and roofing of a Steel Building. There was an impression abroad that the *Bhadralok* is not well-adapted for manual work. This has been thoroughly disproved by the House Of Laborers. They have proved that, given the necessary training and opportunity, the *Bhadralok* youngman is quite as good as any ordinary artisan—or ten times better on account of his superior intelligence. The prevailing notion on this side has changed already, as is evidenced by the large number of applications for admission that the House of Laborers is receiving.

At Comilla the House Of Laborers is an institution worth seeing. Amongst its honoured visitors it counts such personalities as Mahatma Gandhi, Rabindra Nath Tagore, Dr. P. C. Ray, Swami Abhedananda, Mrs. Sarojini Naidu, Ramananda Chatterjee etc.

X

THE EMANCIPATION OF CHILDREN

By Prof. HARI CHARAN MUKHERJI

IT is the fashion to talk of the emancipation of women and the need of helping them to attain it in every possible way. But we never talk of the emancipation of children from the bondage to routine

and convention, to foolish laws and regulations, to unhappiness and misery. Their dependence upon us was more complete than that of women. But happily a complete change has come or is coming in our relations

with them. It is nothing short of a revolution but it has not been attended with any trouble or any break with the past. It has been coming on slowly for a long time and it will take a longer time still for its consummation. They had not to agitate or appeal to our chivalrous motives as in the case of women. This change has been initiated by man's innate sense of justice and his kind solicitude for the welfare of children. As the result of this they have come into their own and have entered upon an extended sphere of activities and a nobler and happier life than was possible before. The future citizens of the world will be nobler and better men and women than their present-day prototypes. It is true that this blessed time has not come yet but we are trying our best to hasten its arrival when the children will be entirely free and happy without any reservation whatsoever.

When we look at the modern boy or girl and consider his or her mode of life the truth of the foregoing remark becomes evident. Instead of becoming degenerate they are becoming more virile and active and are living more fully than before. Their lives are no longer hedged in with a thousand and one restrictions as to what to do and what not to do. The era of grand-motherly legislation for boys and girls is gone for ever. Every opportunity is given them to develop their latent qualities. No attempt is made to reduce them to the same unvaried monotonous type. We now realise that all men and women, boys and girls do not possess the same aptitude and cannot be expected to develop the same qualities. It is a pity that this important truth was not discovered earlier in which case much needless suffering and despair and disappointment would have been saved.

We need only look around us at nature to realise that diversity and not dull uniformity is her rule. One boy is born with a natural aptitude for mathematics, another with a love of literature. To require the former to take an intelligent interest in literature will be as foolish as to compell the latter to develop a love for mathematics. Incalculable is the loss that we have suffered in times past from our foolish obstinacy not to allow the young people to follow their own bent of mind. It seems to be nothing short of a wonder that inspite of these rusty rules so many of us developed their original bent and conferred great blessings

on mankind. This only proves the fact that natural tendency is stronger than artificial rules and can break through all restraints imposed on them. But this is true only of a few in whom the natural inclination is very strong and who possess the courage to revolt against conventions. But we shudder to think of the huge waste that we have suffered on account of this dogged persistence on our part viz., to subject all boys and girls to the same grinding process. We shudder to think of the unhealthy conditions physical as well as moral, under which they lived. The picture of the school-room, cold and dreary and the irascible school-master with his rod naturally rises before our mind. There was no freedom of thought or action. Personal initiative was unknown. Woe to the boy who out of a roving nature or excess of animal spirits ventured to play truant or had the hardihood to laugh behind the back of the teacher at all his queer ways. But all this has fortunately changed or is changing slowly but surely. "Spare the rod and spoil the child" is now a discredited maxim. The boy or girl is no longer confined for long hours in an unhealthy room and amidst uncongenial surroundings. Now classes are held in commodious, well-lighted and ventilated rooms where the child's health is not at all likely to suffer. He or she is always encouraged by the teacher to pass as much time as possible in the open air and amidst beautiful natural surroundings. Every attempt is made to make them take an interest in flowers and trees and creepers. There is nothing like this out-door life to instil health into us and compose our agitated minds and overstrung nerves which is the bane of modern civilisation.

Secondly, the girl or the boy is no longer subjected to any unnecessary hardship. The mode of teaching has changed. Text-books are being written in improved style so as to reduce to a minimum the strain on the child. Even attempts are being made to make the process of learning interesting and enjoyable. The study of grammar is now not so much emphasised. It was the fashion in times past to defend the dry method of getting by heart the rules of grammar for the sake of mental discipline that it imposed upon us. But we have now discovered how this advantage can be derived without the attendant trouble. A boy who has got a natural aptitude for observation of nature will acquire greater mental

discipline by steadily applying himself to this very process which will appear the most congenial to him than by counting over the rules of declension and inflection. Every boy or girl ought to be allowed to follow his or her own bent and develop along that line. The field of choice is vast from which it is not at all difficult to pick out a few subjects which one should like to study.

So much as regards school life. The out-of-school hours are spent even more happily. One is no longer expected to pass his or her time in poring over dry text-books. Every encouragement is given to take an intelligent interest in the outside world and nature. Sufficient opportunities are given to pick up one's health and regain the lost tone. Holiday parties are got up and excursions are arranged to health resorts and places of historical or antiquarian interest or great scenic beauty. This has come to be looked upon as a part of education. Amidst these beautiful surroundings one can really live a joyous life. No longer tied to the dull routine of humdrum existence every one can enjoy to the full his or her particular hobby and develop at the same time self-help and the spirit of helpfulness. Life in the camp is one long holiday. The boys rise at dawn fresh and gay pass the whole day in play or communion with nature and lie down at night tired but cheerful, sometimes under the star-lit sky and fall asleep talking of the various experiences of the day. Can life be more enjoyable than this? The happy, free, unconventional camp-life is symbolical of the new existence which has now been opened up to our boys and girls.

The moral development of boys and girls too is receiving more and more attention at our hands but in a novel way altogether. We are no longer satisfied with placing before them dry moral precepts and examples for their imitation and edification but we require them to translate them into action in their own lives. We require them to be not merely spectators but actors. They are given every scope to develop manliness and feminine qualities respectively and to become better citizens and better mothers, sisters and wives. Obedience to parents, teachers and superiors, loyalty to chiefs, consideration for the susceptibilities and comforts of others, brotherly and sisterly love, eagerness to serve and self-help are inculcated in them in a practical way. The Boy Scouts, the Girl Guides and the Camp-Fire

Girls' Movements are some of the beneficent forces working in this direction. There is nothing so essential to rouse the dormant qualities in boys and girls than voluntary work and service. It is to be hoped that these movements will take firmer roots in our country and spread far and wide.

That our conscience has been thoroughly roused to the injustice that has been done to them and that we are determined to right it is also evident from the separate children's hospitals or children's wards in hospitals for adult population and reformatories and penitentiaries which are coming into existence. We realise that they require delicate and sympathetic handling whether as patients or juvenile offenders and under no circumstances should be lumped together with ordinary hospital and jail population. In the children's hospitals and wards every attempt is made to make the atmosphere of the place congenial to the child. There are toys and other play-things and affectionate matrons are placed in charge of these departments. In the jails it has been found by experience that juvenile offenders are converted into hardened criminals by being herded together. The Borstal system has been invented to wean away the young men by slow degree from their vicious lives and to make them worthy citizens by removing from their minds all taint of evil. The laws by which they are judged and the judges who administer them are not the same as in the case of grown-up offenders. Ladies are very often appointed to act as judges as more conversant with the child psychology and likely to take a more lenient view than blundering unsympathetic men. How we wish that this system were given a more extended trial in our own country.

But no amount of solicitude on our part and liberty enjoyed by children will be of any effect unless they are healthy and free from diseases. Infant mortality particularly in our country is appallingly high and a large percentage of those who survive drag on a miserable, joyless existence throughout their lives. Many are permanently incapacitated and cannot earn an independent living. Much of this misery and unhappiness and suffering is due to our own ignorance of the laws of health and hygiene and our propensity for the enjoyment of carnal pleasures. To counteract these evils, to shield the child yet unborn from these harmful consequences and to rescue the suffering maternity hospitals

and children's clinics have been established at various centres where free advice is given, diseases are treated and the poor babies are supplied with pure milk and fresh linen. Afterwards, when they grow up and admitted to schools we do not cease to take care of them. Primary education is often free and compulsory. Some up-to-date schools go farther and supply the scholars with tiffin. In the big libraries of the west there is very often a section for children supplied with such books, periodicals etc., as will be after the child's heart. Story-telling too has been reduced to an art to catch his attention and the most up-to-date method of broadcasting is being impressed for the purpose. The same affectionate solicitude for their welfare is noticeable in all departments of life.

But what a pity it is that these ideas are spreading very slowly in our country and that our proverbial poverty is standing in the way of their translation into action. Free and compulsory primary education has not yet been introduced in our country except in a few selected areas as a tentative

measure. So is the case with the establishment of the child-welfare centres and health clinics. Camping out in the case of our boys and girls is a dream of the future. Children's hospitals are almost unknown. The Borstal system for juvenile offenders has not yet been given a trial. But surely, though slowly, these ideas are filtering in our midst and will produce the inevitable result. Even in this changeless East we note with pleasure how higher education for girls has come to stay and has rescued them from their age-long bondage to marriage and childbearing. It has opened up before them a new prospect and has brought the message of joy. The Boy Scout Movement too is advancing with rapid strides. But we shall not be able to approach within a measurable distance of our goal until all our boys and girls will be completely emancipated and we shall be able to place within the reach of everyone the amplest scope for development unhampered either by poverty, diseases, lack of opportunities or our antiquated ideas.

THE AMIR ABROAD

(Adapted from the French of Dr. Tenebre

by Dr. M. Ahmed, M.A., LL.M., Ph.D., Bar-at-law)

HIS Majesty Amir Amanulla Khan, the king of Afghanistan left his capital Kabul at the beginning of December last to undertake a long tour over the world. He passed through India and visited Egypt and at the present moment he is in England. In a few days he will be the guest of Poland before visiting Russia and other great capitals of Europe. It is stated that he will include Persia and Turkey in his extensive tour. This tour is an event of considerable importance in oriental history. In India the Amir won golden opinions from the Hindus and aroused extraordinary enthusiasm among the Mohamadans. In Egypt the Afghan sovereign received an enthusiastic welcome. The twelve days that he passed in the valley of the Nile from the 26th December to the 5th of January, 1928, furnished the occasion for unprecedented manifestations of sympathy. It was indeed the first occasion on which Egypt feted a really independent Mohamadan monarch. King Fuad of Egypt received his guest with truly oriental splendour, in a palace specially prepared for him, at Ghizeh. While doing so, King Fuad doubtless remembered

his recent pleasant trip to Europe and he must have felt an intimate community of sentiments and ideas between himself and Amanulla Khan. In Italy the King of Afghanistan received the most delicate attention as the part of the royal family and S. Mussolini. This was the Amir's first contact with a great European nation. Italy received him with its magnificent vestiges of ancient traditions and the equipment of a country in the full swing of a renaissance. But surely it is France which the Amir was most anxious to visit. For French is the only western language, which he understands perfectly and which he speaks sufficiently to make himself understood. Even in Italy apart from the speeches that he has delivered in Persian—the official language of Afghanistan—it was in French that he conversed with his interviewers. The French culture has profoundly affected him. While he has summoned to his kingdom the engineers and technicians from almost all European countries—Germans, Russians and Poles, the French have always taken the lion's share. It was a Frenchman the architect, A. Godard from

whom he accepted the plans of his grand new capital, Dar-ul-Aman that will shortly supplant Kabul. To a correspondent of the Daily Mail who interviewed him at Rome the Amir stated: "I have come to Europe for two reasons—to take back to my country, the best things that I discover in European civilization and to show to Europe that Afghanistan has her place on the map of the world." The Amir had already remarked during his journey through India, "I have so far tried to raise my country to the level of the western civilization according to what I have hitherto learnt through books. The time has now come for me to complete my studies by personal observation and experience." These are the words of a great king conscious of his duties and of the gigantic task that he has undertaken. The history of Afghanistan has been a lively one during the nineteenth century.



M. Zya Humayun, H. M. the Amir, Mahmud Tarzi
Private Secretary. Foreign Minister
and father-in-law
of the Amir

Two stubborn wars, the first from 1831 to 1834 and the second in 1878-1879 had imposed British protectorate on Afghanistan. On the 20th February, 1919, Amir Habibullah who had all along been faithful to England was assassinated. His third son Amanullah Khan who was then only 27 years of age did not hesitate to proclaim the independence of his country in opposition to his two elder brothers who shrank from such an audacious step. On his assumption of the title of King of Afghanistan, a short but bloody war

ensued. It ended on the 30th August, 1919, when England renounced her title to hold Afghanistan in tutelage. The Anglo-Afghan treaty of 1921 followed, which definitely re-established peace between the two countries.

Assured of his future, reconciled with his brothers who are now his best co-adjutors as the Amir has now set himself a task as important as that of Mustafa Kamal Pasha in Turkey or of King Riza Khan Pahlavi in Persia, with this difference that Afghanistan has been far behind either Turkey or Persia. Every thing had to be created there. Within a few years a kingdom belonging as it were, to the middle ages has been transformed into a modern state. It has been furnished with a proper army, with roads and schools and within the last year it has adopted the metric system. If it still has no railways, it has a Motor Car Service, which is replacing more and more the ancient bullock carts, as well as the transport elephants. Like Mustafa Kamal Pasha, the Amir had to break down the resistance of the religious fanatics. This has caused revolts, but they have been put down with rigour, which though cruel was undoubtedly necessary in the interest of public peace and progress.

It would surprise no one to learn that the Amir is a great worker: At 7-30 every morning he is ready for a walk or a ride on horse-back lasting an hour. He is one of the best riders in his country. Thereafter, he applies himself to his work. He is both King and Minister, and as such he carries two votes in the Council of Ministers. But he leaves a good deal of initiative to his co-adjutors accepting their advice when his own view does not command a majority. It is true that in Afghanistan where the parliamentary system of Government does not exist it is the King who nominates his seven ministers. These are ministers of war, of foreign affairs, of the interior, of Finance, of Justice (which portfolio is held by his second elder brother Agatulla Khan) and of public instruction and commerce, with an under-secretariat for hygiene, occupied at present by another and a junior brother. Every day of the week is set apart for one minister, who arrives at the palace exactly at nine o'clock with all the files relating to subjects which he has been studying the past week. The minister communicates the contents of each file together with his recommendations and the result of his cogitations to the Amir, who wants to acquaint himself with the minutest details of internal administration. The Amir does not leave his office desk sometimes till night fall, until all questions have been disposed of. He does not leave his work before that, under any circumstances, so much so that if necessary he calls for light refreshments which are served while he is dealing with current affairs. But generally these interviews with his ministers terminate at 5 p. m. The Amir then goes out for a promenade with the queen in his motor car. This is an innovation which scandalises the old fashioned mohamadans according to whom women should remain concealed behind the four walls of the zenana. Without going as far as Mustafa Kamal Pasa, the Amir has done his best for the emancipation of the Afghan woman. He is personally monogamous and if he has not imposed upon his people a practice which is not prohibited in the Quran, he never fails to inculcate among his

subjects in the course of his discourses in the mosque every Friday, the importance of having only a single wife.

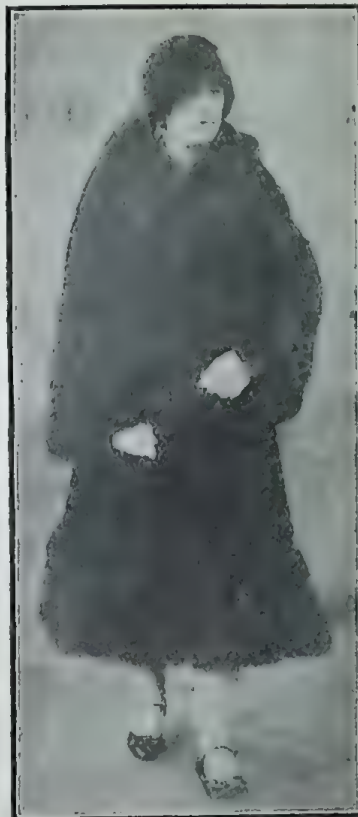
His queen Surayya who is as young as she is beautiful renders him valuable assistance in his royal duties. Nobly descended she has passed the whole of her infancy and adolescence in Syria, where she has been highly educated. She was compelled to pass her girlhood in Syria on account of the revolutions that have been a marked feature of the recent history of Afghanistan. She is the daughter of His Excellency Mahamud Tarzi, the permanent minister of foreign affairs in Afghanistan who was the Afghan ambassador in Paris from 1921 to 1924. For reasons of health Mahamud Tarzi has not returned to Afghanistan for some years past. Recently he has been sojourning in Switzerland, whence he came the other day to Cairo to receive the Amir there, and to accompany him throughout his European tour.

The queen Surayya is invariably dressed in the European fashion which her example has tended to introduce in other families of Afghan nobility. When she appears in public, she wears only a veil instead of the Mohamadan Burka. She is specially interested in female education and manages along with her mother, the girls' school at Kabul which now has about 800 pupils on its rolls. This institution has met with a lot of opposition among the old fashioned Afghans and in order to maintain it the Amir has been often obliged to have recourse to exemplary firmness. The Amir devotes his leisure to (1) private study and (2) sports. His Private Secretary and interpreter M. Zya Humayun is a distinguished Persian gentleman who was educated in Paris at the Ecole-des Beaux-arts and rendered most important services in connection with French propaganda during the great war. He is entrusted with the duty of keeping the Amir *au-courant* of all intellectual scientific movements in the Western World. He has also taught French to the Amir who is a regular reader of the French Pictorial Weekly *L'Illustration*. The Amir either reads it in original or has its articles translated for him every week, because he says he finds in it the most complete image of life and progress in the world. The Amir's patronage has contributed to its circulation in his Kingdom so that the *Illustration* is the only European Journal in the world which counts no less than 237 subscribers in Afghanistan.

The Amir devotes the rest of his leisure hours to sports. He goes out for duck shooting in autumn and winter in the immediate vicinity of Kabul, and for buck-shooting 3 or 4 times during the year in the high mountains. He is an excellent tennis player. Another favourite pastime of his is billiards in which he is an expert.

During the winter the Amir resides at Kabul and spends short holidays at Jalalabad. In summer his court is removed to a distance of some 30 miles from Kabul at Paghman which was formerly a small village obscurely situated in a valley surrounded by mountains. The Amir, who was born there, has converted it into a magnificent station and a model city. He has built there hospitals, cinemas, restaurants, a theatre, a sanatorium and a hotel provided with all the comforts of international palaces. He has also had the little valley replanted with trees. So that

Paghman will soon become a well wooded and most modern country-place. The Amir has come to Europe with a sufficiently large suite. He is accompanied by his queen, his sister and one of his sisters-in-law together with 15 other persons exclusive of servants. He has chosen this retinue not haphazardly but according to their personal competence to assist him during his journey. Among them are his father-in-law Mahamud Tarzi, Fieldmarshal Mahamud Nadir-Khan who was formerly Minister for war and recently ambassador at Paris (from 1925 to 1926). The assistant minister for foreign affairs Ghulam Sadiq, the younger brother of the present Afghan minister at Paris Ghulam Nabi Khan, and the Court minister Mahamud Yaqub Khan a young afghan of unusual intelligence and courtsey.



Her Majesty the Queen of Afghanistan

In Paris on the 24 January 1928, the Amir was received on his arrival at the Bois-de-Boulogne railway station by M. Daumergue the President of the French Republic, M. Doumer, president of the Senate and M. Bouisson, the president of the French Chamber of Deputies. The Royal guests were accommodated in the Palais-d'Orsay where they remained as the official guests of France for three days and where they had the rare honour of sleeping in the bed once occupied by Napoleon

the great. The queen's Boudoir there contained some furniture used by the great queen Marie Antoinette.

On the 27th January 1928 the royal guests vacated this official residence at the Quai d'Orsay and removed to hotel Crillon which became their private residence for the rest of their sojourn at Paris.

From here the king went about incognito, visiting the famous sights and other numerous places of interest in Paris. The Amir expressed himself delighted with them. He is a monarch with a modern outlook and his avowed object is to bring Afghanistan in a line with European civilization. Before leaving his country in December last, he had never known what a railway journey was, for there are still no railways in Afghanistan. One can easily imagine what an eye-opener, this extended tour in Europe must have been to such a King, and have this long-looked-for first contact with the great European nations must have provided a long and continuous course of instruction for him. He received the welcome of the citizens of Paris at the hotel-de-Ville and was entertained at a gala dinner at the Palais-d' Elysee.

He then visited the tomb of the unknown soldier where M. Painleve—the war minister explained to him the high symbolism of the flame which burns perpetually under the Arc-de-Triomphe. The royal guests also visited Versailles where they were received by another minister M. Herriot who conducted them through the magnificent picture-galleries and gardens, not omitting Trianon. What historic souvenirs and grand images of the past, as well as the present, must have passed before their astonished eyes.

Two great paintings in the Versailles gallery are said to have particularly attracted the Amir's attention. They represent—(1) Napoleon distributing the eagles to his regiments and (2) the French Generals. The Amir also stayed long looking at the table, at which the famous treaty of Versailles was signed after the great war. He then visited the hotel-des-Invalides where the sight of Napoleon's tomb seemed to impress him profoundly. He also inspected the Pantheon and the Museo du Louvre. The same evening he received the President and other notabilities of the French republic at the Afghan Legation in Paris. The Amir and his queen also went to Vances to see the lycée Molière where their eldest son prince Hidayat Ullah Khan was first admitted in France. He is now studying at another school. A younger brother of the Amir and one of his brothers-in-law are also studying at the special military school at Saint-Eyr.

The Amir renewed at Paris his acquaintance with some of the Frenchmen whom he had already known and held in high esteem viz. M. Alfred

Foucher, formerly chief of the French Archaeological Mission which conducted highly interesting excavations in Afghanistan. M. Hockin, superintendent of the Guimet Museum and a member of the above mission, and Dr. Tenchre principal of the French College at Kabul and of the urgent proposals which engaged the Amir's attention at Paris was the installation of wireless telegraphy that will connect Kabul with the rest of the world. The French firm of Kasmir has already secured the order for its erection, and one of the French engineers M. Baulveret, an old pupil of the Polytechnique has been lent by the French Government to reorganize in Afghanistan the department of Posts, Telegraphs and Telephones. The prolonged sojourn of the Amir in France constitutes the best augury for the future relations, economic and intellectual, between Rome and Afghanistan, a new country with a great future which was until only a few years ago completely closed to Europeans.

From France the Amir and his suite crossed over in the beginning of March 1928 to England, where they were warmly received by the Prince of Wales at Dover and by their Majesties. The King Emperor and Queen Empress, accompanied by the whole of the cabinet, at the Victoria Railway Station in London. The reception was as grand as that accorded to the President of the French republic a year ago. They remained their majesties personal guests at the Buckingham Palace for the first 3 days where they were accommodated in the finest guest suite of rooms and the most luxurious case was taken to make them feel at home, even to the extent of providing special kitchens for preparing the Afghan national food. After 3 days they removed to their special apartments at Claridge's hotel where they stayed for nearly a month and inspected everything worth seeing in the British metropolis which has made England the premier and most powerful country in the world. The Amir flew over London and sailed in a submarine, whence while submerged under the sea, he wirelessed an affectionate message to his queen, Surayya Shah Khanam, in London. He was invited to Oxford where while conferring upon him the degree of D. C. L. the Vice-Chancellor welcomed him and his queen as a second sun and moon, came from the east to illumine their distant kingdom in the west.

The Amir now purposes to visit Poland and Russia and thereafter Persia and Turkey before concluding his memorable tour. It remains to be seen how many things will excite the curiosity and enlist the interest of this enlightened sovereign anxious to extend his knowledge and experience and to utilize both for the benefit and improvement of his distant Oriental Kingdom.

THE TERMAGANT

By SITA DEVI

HIRENDRA was on the look-out for a house. During the preceding summer vacation, he had left Rangoon, with his family, intending to return alone after the expiry of the vacation. But his wife Prova changed her opinion suddenly and instead of remaining in Calcutta, returned with her husband. They had given up the flat, which they rented before and had to put up at a friend's while they looked about for suitable lodgings.

Prova was very uncomfortable in her present lodgings and their child too was probably not liking it overmuch. She howled day and night and made her parents' lives unbearable. So we might be sure that Hirendra did not set about his job, in a half-hearted way.

The whole of the afternoon, he spent going up and down the stairs of all the vacant flats of the town. In the evening he returned and called Prova. "Look here," he said as his wife made her appearance, "I have found out a flat. It is in—th St. But I doubt whether you will like it." I could not find any other as good."

"Oh, I will like it surely," Prova said with enthusiasm "anything with four walls and a roof will do for me now"

"Don't be too sure of that," her husband said "your enthusiasm always runs away with you, but I am sorry to say that it does not last long enough. Please consider it quietly for a moment, before you jump at it. Otherwise you would want to give it up after two days. My college will open next week, and I don't think, I will be able to run about in search of rooms then."

"What's wrong with the flat?" Prova asked, now a bit subdued.

"Nothing much," Hirendra said "in fact, it is rather good, considering the low rent. The two rooms are fairly large, airy and well-lighted. The flat is new and so it is not a refuge for all the mice and cockroaches in creation. But the neighbours are not good. There are Mohammadans and Madrasis behind and on the side, there is a native Sahib. These are the most objectionable. The

flat, we are thinking of taking, was formally rented by a Bengalee gentleman. They pestored him so much, that he left. So consider well, before you accept."

Prova was taken aback a little. "Is the Sahib a heavy drinker?" She asked.

"It is not a Sahib, properly speaking." Hirendra said with a laugh "and not a drunkard at all."

"Then what is it?" Prova asked in surprise.

"It's a black Mem-Sahib," Hirendra said "she is a perfect terror. No one dares to stand up before her in open fight."

"Oh, a woman?" said Prova, apparently relieved "you fear a woman so much? Engage the flat at once, I will be all right there. If I find that I am no match for her in fighting, I will make friends with her."

"That's all right then," said her husband with a laugh, "It is because of this wisdom, that you are the real rulers of mankind, though you are called dependents. Very well, pack up your things, while I go and engage the flat."

Next morning they left for their new home. "Thank God, I am out of that hole," said Prova, as soon as she got into the carriage.

"Don't be in a hurry to thank anyone, before you have had some experience of your new home." Said her husband.

Prova had no opportunity of taking stock of her neighbours, the first day. Her luggage and furniture piled up mountain high engaged all her attention. It was no easy job, arranging all these and at the end of the day she felt too exhausted to do anything but sleep.

Next morning she got up very late. It might have been later, but for some shouting, which woke her up rudely. It was a feminine voice, but very deep and coarse. "It's my money, not yours," screamed the possessor of the voice. "How dare you?"

Then there was the noise of breaking china.

Prova got out of her bed hurriedly. Her window was open and so was the window of the

adjoining flat, but a dirty screen gave her neighbours some privacy. It could be clearly understood that a fight was raging within. Prova shut her own window with some unnecessary violence.

This woke up Hirendra too. "Why in such haste?" he asked "is it raining?"

"No, but there's thunder" his wife said.

Hirendra was in no hurry to get up. "What a shame," he muttered as he turned round to finish his interrupted sleep "to wake one up so early."

"Early indeed!" his wife said, "it is considerably past eight," with this she hurried out to make the tea and serve out the stores to the cook.

This cook had been with her for a long time and he did not need much directing so after finishing her tea and setting out the stores, Prova came out in the small balcony in front and looked about her.

In front of the house, on the other side of the road was a girl's school. It had a big compound, partially surrounded by trees, which screened it from the sight of the passers-by. But Prova could see it fairly well. The classes had not yet begun and very few girls were present. These were probably boarders and were swinging and riding on sea-saws. The ground floor of their flat was rented by a Mahomedan shop-keeper, he was sitting in front on a stool dressed in a high cap and a striped *lungi*.

On the right hand side, there was a Madrasi family and on the floor above a Mem-Sahib. A crowd of dark children were playing about on the next balcony. The English woman of the second floor, came out and casting a look at her new neighbour went again.

Prova had been busy inspecting her neighbours, but she did not know, that she herself was undergoing a closer inspection from some one. Turning round accidentally she came face to face with a lady, who stood on the balcony of the adjoining flat, with her arms akimbo, scrutinising Prova from head to foot. She would be about forty years of age, and was dressed as a Mem-Sahib. Her complexion was very dark, and her features failed to indicate to what race she belonged. That she had some Mongolian blood in her, was apparent. Her eyes were small and very bright. She was a huge mass of a woman and her temper was written plainly on her face. Prova understood

at once that this was her famous neighbour. A younger girl was peeping at Prova, from behind her, she appeared to be her sister. As soon as they saw that Prova had noticed them, they sailed inside their room majestically.

Prova too went in and found that Hirendra had got up and was about to take his tea. "Whom have you been ogling so long?" he asked, as his wife came in.

"The person whose fame reached us even before we came here," Prova said.

"How is she?" her husband asked "can one fall in love with her, at first sight."

"I could not," Prova said "you might try your luck."

But Hirendra did not seem over-enthusiastic. He finished his tea; and went out for a stroll.

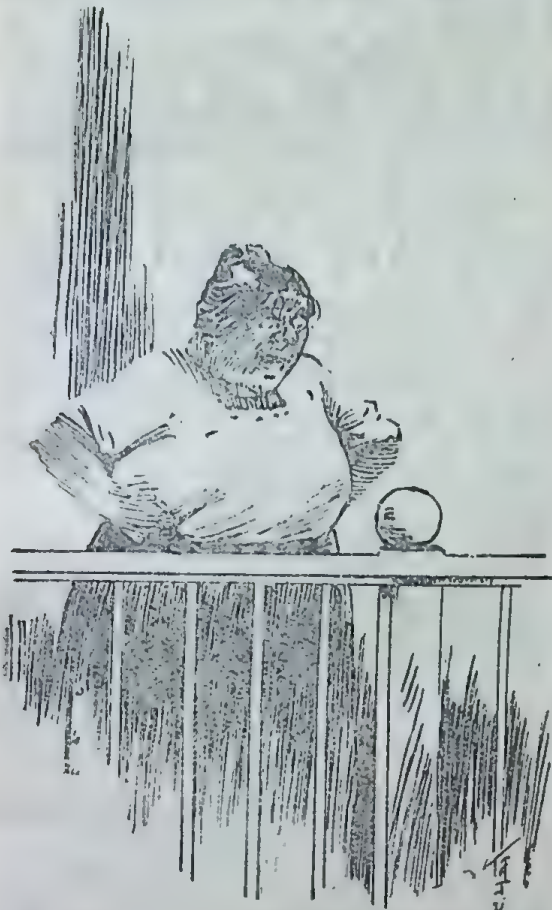
Prova got the breakfast for her daughter and then went in to superintend the affairs of the kitchen. There was a verandah, behind the kitchen and a small winding staircase leading up to it, from the backyard. Prova came out on the verandah, and found to her satisfaction that the house was fortunate enough not to possess the famous back lane of Rangoon. She was extremely disgusted with this thing, when she first set foot here. It is usual, in Rangoon, to have a narrow lane, between two rows of houses. And from all the flats of all the houses, on both sides, refuse and filth of every description are showered down on it. A sweeper employed by the municipality cleans it once early in the morning, but within five minutes it becomes covered again with kitchen refuse, dust, rotten vegetable, and eggs, scraps of paper and other kinds of filth. The ground floors of the houses are generally occupied by the Burmese, who do not believe in climbing stairs. They have very little disgust for these obnoxious lanes, being accustomed to them from childhood. Indeed, Prova was surprised to see many Burmese women, cooking on stoves, which they placed almost in the lane. That a shower of refuse, might add to their list of foods any moment, did not seem to disturb them a bit.

So she was glad to see that there was no back-lane here. There was a yard behind, on which a large number of clothes of every pattern and colour were hung out to dry in the sun. Prova guessed, there must be a laundry closeby. On the opposite side of the lane, there were a number of wooden houses. In these the servants and durwans

of the landlord lived, and there were also some poor tenants. Prova's arrival was evidently no secret. She found women and children staring at her from every door and window of the building in front.

Suddenly her attention was distracted by a shrill scream. Simultaneously with that a small and very dark girl was flung into the yard. She kicked and cried so lustily that no-body could have doubted her intense perturbation of spirit.

All of a sudden the black Mem-Sahib made her appearance, in the adjoining verandah, "Shut up, you dirty native brat," she cried, "you are howling all day long."



All of a sudden the black Mem-Sahib made her appearance in the Verandah

Her voice shut the girl up very effectively. A woman, most probably her mother, darted out, and dragged the girl in. The Mem-Sahib cast a look at Prova, then went

inside. The Mem-Sahib's fame was well-earned, thought Prova, with a smile.

She saw or heard no more of her famous neighbour that day. The Mem-Sahib locked up her rooms and went out. She must have returned very late, for Prova did not hear her come back.

The next day too, passed off, amidst perfect calm. But towards evening things began to look lively again. Hearing loud voices, Prova ran to her window and peeped from behind her curtain. A furious fight was raging inside the Mem-Sahib's bed-room. The lady was holding a young Sahib by his necktie and slapping him hard with the other hand. The man muttered something and struggled frantically to be free. He too was hitting her once or twice, but she took not the slightest notice of that and went on with her work grimly. The young girl whom Prova had seen the day before, stood silent by the widdow of the other room.



The Lady was holding a young Sahib by his necktie

Prova, being a Bengali girl, was unaccustomed to such sights. In her world, if there was to be any beating, the man administered it, and the woman suffered. She felt pity for

the poor Sahib and closing the window, went away to the kitchen.

The small Madras child, who had created such an uproar the other day, was sitting on the verandah of the kitchen. She appeared quite at her ease, as if the verandah belonged to her small self. She was dressed out elaborately. Her hair was drawn away tightly from her forehead and hung in a pig-tail down her back. A huge bow of scarlet ribbon was fastened to it, with a safety pin. She had eardrops of gold, set with red stones, black glass bangles round her wrists and silver anklets. She wore a frock of purple poplin, which reached down to her ankles. She had shoes on too and looked very important and self-satisfied.

Prova could hardly restrain a smile, at the sight she presented. But the girl was quite at ease and asked her whether she wanted to buy eggs.

"Have you got any for sale?" Prova asked.

"Yes, my mother has got lots of them," she replied. "Every morning she takes one and my father takes one and they give me half an egg. But my uncles are not given any."

Before Prova could reply, the girl's mother made her appearance. She was good-looking on the whole. She had an orange-coloured sari on, with broad red borders. There were two rows of ear-rings on her ears and two ornaments on her nose too. She pulled up the girl with a jerk, saying, "This girl is very naughty, madam. She will come and talk with everyone she sees. She fears no one."

"But she seems to fear that Mem-Sahib all right," Prova said.

"Oh that one?" Said the Madras woman, "she is no woman, madam, she is the very devil. She beats even men."

The woman talked on. Prova learned from her, that the young Sahib was the Mem-Sahib's husband. He lived on his wife and so had to accept her slaps and boxes as part of the day's business. The young girl was the Mem-Sahib's sister. She too, did not escape her sister's loving hand. No servants would enter that house for fear of life, so they had to do all the housework. The Mem-Sahib was a good dress maker and earned a lot of money. She alone provided for the family. Her husband took life easy. His wife's temper alone, spoiled the unruffled

calm of his existence. He had tried once or twice to assert his masculine superiority, but had given it up very soon as a bad job.

This happened to be one of the Mem-Sahib's bad days. At night too, her shouts and screams troubled Prova's sleep. The Mem-Sahib was on the first floor, while immediately above her, on the second floor, lived a Gujrati family, who had many children. These happened to be playing a little boisterously. Suddenly a scream was heard. It was the Mem-Sahib "Damned swine!" she cried "I cannot sleep at all. What the devil are you doing up there?" Her window was thrown open violently and a stream of filthy abuse poured forth in English and broken Hindi.

"What kind of a man is that Gujrati fellow?" said Prova. "Cannot he break her teeth for her? How could they tolerate such abuse? Even my blood is boiling though I am a Bangali woman, the meekest creature in creation. Don't you feel angry too?"

"Not at all", said her husband. "It is none of my concern. If they can take it all lying down, I don't see, why I should get angry for them. I wonder why this beauty of a Mem-Sahib calls them Madrasis. Probably she thinks, all Indians belong to that province."

"She seems to look down on us, natives, very much," said Prova, "though she herself is darker than a negro. But what kind of a woman is she, I wonder. The noise of children playing never ought to upset any woman. The night of my daughter's weekly performance is drawing near. The Mem-Sahib's ire is going to descend on me, I suppose."

"Well, you will have to look out for yourself," her husband said. "I gave you fair notice, so you cannot blame me."

"Oh I am not afraid," said Prova. "Do you think I am totally helpless? I shall ask my Ayah to stay with me, that night. She can beat the Mem-Sahib even in wealth of bad language."

"All right," said Hirendra with a laugh, "it will be a contest worth seeing."

But fortunately Prova was spared the ordeal of a verbal warfare with the termagant. Her child shrieked long and loud, and after leading her parents a lively dance all night, fell asleep towards the small hours of the morning. But the Mem-Sahib slept on, apparently, through all these troubles and turmoil. Prova got up very late and remarked upon this strange abstinence of the lady.

"Perhaps she kept quiet, seeing that it was a small child," Hirendra said.

"Oh indeed!" said his wife, "as if she cares twopence for children. Did not she abuse the Gujrati children that day?"

Suddenly a furious uproar in the street, broke through their conversation. They ran out on the balcony, to see what the matter was. The Mem-Sahib as usual!

Whatever might have been the case at night, her temper was none too sweet in the morning. She had just returned home, and standing on the balcony was giving the hackney coachman a very good bit of her mind. She had given him four annas, which he was refusing to accept with some heat. The Mem-Sahib was explaining that she could not give more to a 'coolie' carriage.

"Go away, man, go away", she cried, "how much do you want for that wretched 'coolie' gharry? Do you think it is a motor car?"

The irate coachman made a hideous grimace, "Oh, what a big Mem-Sahib", he shouted, "have you ever ridden in a motor car?"

The lady went in and came out again almost at once. The next moment an empty tin, which had contained condensed milk before, was flung with unerring aim on the shaven head of the coachman. The bystanders set up a shout. The hackney coachman saw that he had small chances of winning in the contest and drove off uttering words of filthy abuse. "I am going to the police station to report", he shouted. The crowd melted away slowly.

"She is getting insufferable," Prova said, "I wish, there were somebody valiant enough to give her a good thrashing I would reward him profusely. Because people are afraid, she is taking advantage of it. Today she hits a hackney-carriage man, next day she will hit a gentleman."

"See how chivalrous our sex is," her husband said. "A man won't hit back, even if you throw tins at him."

"I call it cowardice, not chivalry. She is not a woman, she is nothing but a female bear."

The Mem-Sahib's temper fluctuated remarkably, within a short time. Barely half an hour had passed when she was heard asking Prova's Ayah why the baby cried so much, during the night. Prova was surprised to find that she did possess something like a heart, after all. The Ayah came

in and informed her that the Mem-Sahib next door, knew of a very good medicine for stomach ache. If baby cried again, she could fetch it from her.

So the days passed on. The lady next door, provided them with diversion oft and on, so Prova did not feel too dull. She used to draw up a chair on the balcony and watch her neighbour's movements. The young Sahib had very little to do, so he too would come out on the balcony, quite often and watch his neighbours, specially the female portion of it. Prova had often to retire owing to his attention. But if the Mem-Sahib happened to be in, he would never venture out. There was a gramophone in their living room. He would put on some records of dance, music and exercise his legs a bit, to while away the tedious hours. He could easily have asked his wife to be his partner. But she did not evince any interest that way. She would sit with her sewing machine in the back room, working furiously and shouting imprecations at her husband, which made him forget his steps.

The Mem-Sahib's customers were various. Prova found them very interesting. Two stout ladies were often seen. They would take full ten minutes to climb up to the first floor. Then they would sit down and pant for five minutes, after that they would talk business. They would always order dresses of gaudy colours and very thin materials. The skirts would be too short and there would be nothing much, on top too. The Mem-Sahib would listen to them very politely. Probably they were her richest customers, so she wanted to be in their good graces. But sometimes, she would be seen to smile, after these ladies left.

The rains had set in, but the evening happened to be clear, fortunately. In order to make good use of it, Prova and Hirendra went out for a walk. Their child too had been taken out by the Ayah. The cook alone remained in the house.

After finishing their walk, the couple paid a visit to the cinema. So when they returned, it was close on nine o'clock. As their carriage approached near their flat, Hirendra cried out, "What a crowd! I wonder what the matter is."

"Oh dear," cried Prova in alarm, "I had left the child at home. I hope, nothing has happened to her."

"You needn't be alarmed," said her

husband. "A crowd here is no unusual thing, thanks to our good neighbour."

"But why don't I see the Ayah, leaning from the balcony?" said Prova. "She is not a person to remain indoor, if there's any thing doing in the streets."

As soon as the carriage stopped before their door, their fear vanished. The Mem-Sahib was indulging in a peculiar kind of war dance, in front of the shop, which was situated in the flat beneath Hirendra's. Abuses and vituperations, in all the languages she knew, poured forth in an unceasing stream from her lips. Her husband was standing at the foot of the staircase. Perhaps he was considering, whether to advance to the succour of his valiant wife or to beat a wise retreat. All the shopkeepers, coolies, cabbies and riskshawpullers had gathered around to witness the performance.

Prova and Hirendra got down in a hurry and ran upstairs. Then they came and stood on the balcony to enquire in the matter.

It appeared that a nephew of the Mem-Sahib visited her very frequently. He had bought four annas worth of soda water from the shop below and had not paid for it. When the man asked for his money, the youngster had referred him to his aunt. The man had next approached the Mem-Sahib, who told him plainly that since she had not taken his wares, she saw no necessity of paying for them. The poor man was at his wit's end. He did not know what to do, which made him quite furious.

Today the Mem-Sahib was going out with a huge trunk, most probably to buy materials, for the dresses, she had got orders for. The fool of a shop-keeper fell into a panic at once. The Mem-Sahib was escaping, he thought and he would see nothing more of his four annas. When fools are in panic, they would go further than the most valiant. So up he jumped and shouted, "Hey coachman, stop. Mem-Sahib, pay me first, then you may go."

The fat was in the fire, with a vengeance. The Mem-Sahib discarded all ideas about shopping, for that day, she had the trunk brought down from the roof of the carriage and got down herself. The shop-keeper retreated within his stronghold, from whence he tried in vain to defend himself. Prova and Hirendra had appeared when the curtain was about to descend, on this tragicomedy.

"You son of a coolie" the Mem-Sahib was shouting, "did I take your filthy soda

water? Come out, I will beat you with my slipper. I would have gone in if it had been a good house, but I cannot go inside a coolie's room."

"The nephew says, the aunt will pay and the aunt says the nephew will," said the shop-keeper. "I should like to see the brother-in-law, who will sell anything to you again."

This must have hurt the Sahib's self-respect. "See here" he shouted, "don't utter that word again."

The shop-keeper did not agree to this reasonable request. Again he called upon that relative by marriage to witness his plight. The Sahib thought it high time to do something. He took off his coat and discarded his muffler as well. "Come on man" he cried, rolling up his shirt sleeves "come outside."

The shopman did not accept his invitation and even his wife was far from pleased at this show of conjugal love. She was offended probably, at this hint, that she alone was not a match for any living being. She gave him a push, saying, "You needn't butt in. I have got my shoe for him. Get away." The poor young man retreated and began to put on his coat again.

When the repeated invitations of the Mem-Sahib failed to bring out the shop-keeper to receive the shoe-beating, she began to go up the stairs to her room, abusing the shop-keeper and his forefathers all the while. Even when up in her flat, she came out on the balcony to give the passers-by their due share of her attention. The crowd began to hoot and clap. The Sahib pulled his wife by the arm once, to make her come inside, but an energetic push soon made him know his place.

"But where has the Ayah gone?" Prova said, "The child is sleeping."

The cook said that the Madrasi woman, down-stairs, had been taken ill suddenly. So her daughter had come for the Ayah. She had not come up again. The Ayah had asked him to look after her sleeping charge and to call her, if she woke up. As the child had been sleeping quite calmly, he had not gone for the Ayah.

"Go and ask her to come up," said Prova, "I don't want her to sit there gossiping."

The cook went down and returned with the Ayah. The woman downstairs had suddenly been overtaken by the pains of travail, but as she had none to help her, she

had begged Ayah to come to her. She had sent her entreaties to Prova, through the Ayah, asking her to allow Ayah to stay with her during the night. Prova sent her woman down at once. During the night the piteous cries of the woman, broke through her sleep again and again.

In the morning, she found that the Ayah had already come up and was attending to her duty after a bath. "How is the woman?" Prova asked, "Has the baby come? What is it, a boy or a girl?"

The Ayah replied that it was a girl. Her tone showed a total lack of enthusiasm. Prova thought it was due to the baby being a girl. "But what's the difference between a son and a daughter?" she asked, "why are you so cast down? A girl is as much of a human being as a boy."

The Ayah exclaimed. It would not have mattered at all, she said, had the girl been normal and healthy. But this one was deformed and ugly. If she lived, she would be the source of never-ending sorrow and trouble to her parents.

"Oh dear, what a pity!" said Prova, "I was just thinking of going down to see the baby."

"Don't go, madam", the Ayah said, "you will make the mother more ashamed. She thinks it a disgrace. She has got high fever too, it is best for her to remain quiet."

Prova asked what was wrong with the baby. The Ayah said that it was hare-lipped and club-footed. Its mother had suffered the tortures of the damned in giving birth to it. Her husband had left the house in anger, when he heard that the child was like that. So the woman was left alone and helpless.

"Good Heavens!" said Prova, "Can a man be such a monster? Take these two rupees and buy some food for the woman. Who is with her now?"

The Ayah said that a Mahomedan woman was with her and she would stay till the afternoon. Afterwards, the Ayah would go. It was expected that the inhuman beast of a husband would return by that time. The woman went off with the money to buy milk.

Prova was retiring to her bed-room, when she stopped at the sound of the Mem-sahib's voice. She was asking some one whether the new-born child was a boy or a girl. The Mahomedan woman came out to reply to her, and shot back to the room as if afraid to

stand outside. But the Mem-sahib's curiosity was far from satisfied and she began to descend the winding staircase heavily, in order to learn everything in detail.

Prova returned to the back verandah, a bit curious. A turmoil broke out almost at once, down stairs. Shouts in mixed Hindi, Tamil and English, were heard, but she failed to understand anything. But the Mem Sahib's voice rose, as usual, above the storm-screaming, "Son of a dog, dirty swine, etc." Sounds of slapping were also distinctly heard, though Prova could but guess, who the administrator was.

After a while the Mem-sahib came up panting. Her dark face was quite red with fury and exertion. The Ayah too returned almost at the same time.

"Who were the people fighting and quarreling downstairs?" Prova asked.

It appeared that the husband of the sick woman had just come back, heavily drunk. He had begun to abuse her for giving birth to such a deformed child and was threatening to strike her. The Ayah and the Mahomedan woman were scolding him and his wife and elder daughter were crying. At this juncture, the Mem-sahib appeared on the scene and asked what the matter was. On hearing the cause of the trouble, she abused the Madras, in very filthy language. The man was too far gone to know what he was doing and he too answered her in like language, the Mem-sahib gave him two or three resounding slaps and one blow with her shoe to finish with. Then as the man escaped with his life, she too left their room and went up.

"It served him right", said Prova, "The Mem-sahib is more than a match for him. But how is the patient?"

The woman was better, the Ayah said. But the baby had scarcely any clothing. The mother too had no proper bed-clothes or blankets, she was lying on a mat. The man was extremely frightened and it was not known when he would return. In the end, she requested Prova, if she had any worn-out baby-clothes to give it to that poor woman's child.

As Prova was about to enter her room to look for any sort of clothing, she might give away, the Mem-sahib was seen descending the stairs again, with a heavy blanket and a suit case. The Ayah rushed down, unable to check her curiosity. A few minutes later, she rushed up again. She was brim-

ming over with news. The Mem-sahib had made everybody dumb with her munificence. She had given the woman a blanket, which must have cost at least thirty rupees. And she had given the baby, one bag full of frocks, caps, socks and wraps. They were very beautiful, some were of silk, some of cotton and some woolen. All were of her own sewing and contained yards and yards of lace and most beautiful embroidery. Such clothes for such an ugly baby! They were fit for a princess.

Prova was surprised. "Strange", she said, "a person, who is ready to kill a man for the sum of four annas. I should like to ask her the reason, only I don't speak to her."

The Ayah said it was not at all difficult. As soon as the elder Mem-sahib would go out, she would get the desired information from the younger.

Fortunately, the opportunity presented itself very soon. After breakfast, the Mem-sahib went out as usual to do her shopping. Her sister came out and stood on the balcony. The Ayah rushed out at once to have a bit of gossip with her. Prova felt too shy to go out, but she also sat down in a place, from whence it would be easy to hear them.

The Ayah asked the younger Mem-sahib, about those clothes, given to the baby. To whom did they belong?

The girl was silent for a time, then she replied, "Those are my sister's child's."

"Is the child gone?" asked the Ayah.

"Yes," said the girl.

They went on talking and the whole history came out, presently. The elder Mem-sahib had been married very early to a drunkard. The man had a lot of money, but he had squandered it all on drink and other vices. His poor wife was much younger than he, and strange to say, she was a shy timid thing then. She feared her husband very much, and suffered his blows in silence.

Three or four years after marriage, she gave birth to a daughter. Unfortunately, the girl was born deformed. The man got mad with anger and abused his wife to his heart's content. He had no objection to venting his anger on the innocent cause of it, but that his wife came between and received it all on herself. No one liked the puny and deformed child, so she became entirely her mother's concern. She was the only object, upon which all the pent-up

affection of her heart was lavished. She would guard it jealously as a tigress guards her cubs and would permit none to see it even. As soon as her husband would go out, she would sit down to sew for her child. She was a great expert at this. No other baby, in that quarter, had such a wardrobe. But none, alas, was so ugly. She would dress the baby up in her fine clothes and walk about with her inside the rooms. She would never take it out.

But even this bit of happiness was not long for her. Her husband returned home one night, excessively drunk even for him. He pushed the child down from the bed. The girl was too weak to survive such a blow and expired.

What happened next, the mother could not clearly remember. She became fully conscious again the next day and found herself in the lock-up of the police station. She heard that she had wounded her husband very seriously, with a chopper. He was in the hospital. She was acquitted in the trial, and fortunately, another freedom too awaited her. Her husband left her and she saw no more of him. After a few years, she heard that he was dead.

Though she was left without any means of subsistence, she did not have to suffer. She began to earn fairly well as a dress-maker. But she changed completely. From a shy timid woman, she became a termagant. Like the famous Emperor of Rome she wanted the whole human race to have one single neck, that she might cut it with one stroke. The male sex became obnoxious to her, and beautiful children only gave rise to hatred in her heart. She acquired an amazing stock of bad language and became quite free with blows.

But such is the need of companionship in a human being, that even such a person could not lead a solitary life. This young Sahib married her for her money and was made to swallow abuse and blows even together with his meals. But it must be said for the Mem-sahib, that the meals were quite good. Her younger sister had no other shelter, so she too lived with her hot-tempered sister.

Just at this juncture, the Mem-sahib returned from her shopping. Seeing her sister on the balcony, she flared up at once. "Why are you staring like an owl?" she asked. The girl escaped inside at once.

Prova was rather struck with the story.

All judged the Mem-sahib, by her outward demeanour, but few knew that her heart still contained the fountain of pure love. The memory of her lost child, still made

her human and womanly. She could remember that she was a mother once.

After that Prova ceased to speak ill of the Mem-sahib.

AFGHANISTAN IN WORLD POLITICS

By DR. TARAKNATH DAS, Ph. D.

HIS Majesty the King of Afghanistan's visit to various Asian and European countries has stirred up considerable speculation among the statesmen of the world. This is due to the fact that the Afghan King is a man of character and progressive ideas; and he is travelling not for the purpose of pleasure and squandering state-funds as many of the Indian Princes and others do, on the contrary, he has left his country, as a serious student of world politics to secure first-hand information on the subject and to establish personal contacts with the leading statesmen of the world, so that he will be able to serve his country more effectively.

British statesmen and soldiers are apt to ignore an Asian ruler and spread the notion that he is an indolent autocrat; but in the case of the King of Afghanistan, a distinguished British soldier Lt. Gen. Sir George McMunn, K. C. B. in an article "Afghanistan in Warp and Weft" published in the National Review of January 1928, characterises the young monarch, in the following way:—

"His Majesty, the King of Afghanistan is an earnest student of progress, and of the adoptions of as much of the ways of the West as may suit the psychology of his upland folk. Education, industry, transportation on modern lines are all emanating from his young head, which grew to manhood in his own rugged hills."

There is not the least doubt of the fact that Great Britain wanted to reduce Afghanistan to a mere British protectorate. For this purpose several Afghan Wars were fought, although unsuccessfully. It is a historical truth that the Anglo-Russian Entente (1907), which was so necessary to the policy of encirclement of Germany, led to the understanding that Afghanistan and Tibet and Southern Persia would be within

the British sphere of influence, whereas Mongolia and Manchuria and Northern Persia would go to Russia, Article I of the Conventions (Anglo-Russian Entente) regarding Afghanistan reads as follows:—

"Great Britain disclaims any intention of changing the political position of Afghanistan and promises neither to take measures in Afghanistan nor to encourage Afghanistan to threaten Russia. Russia recognizes Afghanistan as outside her sphere of influence and agrees to act in political relations with Afghanistan through Great Britain and to send no agents to Afghanistan."

This Anglo-Russian understanding against Afghan independence was never acknowledged as binding by the late Amir of Afghanistan, and it made the Afghans feel that they must protect their national independence through close co-operation with other nations. So during the World War Afghan sympathies were with Turkey and the Central Powers and Turko-German military and diplomatic missions were received by the Afghan Government. But the late Amir Habbibulla Khan judiciously and persistently refused to attack India at the suggestion of Germany and Turkey, because Turkey and Germany were in no position to aid Afghanistan with military forces or arms or amunitions. It was evident that Afghanistan would not have been able to hold her own against British forces from Beluchistan and India and the Russian forces from Turkestan and Persia.

Since the conclusion of the World War and the fall of Imperial Russia, Afghanistan's military and diplomatic position has been considerably strengthened. Soviet Russia's repudiation of the Anglo-Russian Entente, conclusion of Afghan-Russian pact, and Anglo-Persian misunderstanding made it possible for Afghanistan to take a decided stand against Great Britain, and favor Turkey

in her struggle against Greece. She also expressed in various ways good-will to the people of India in her struggle for independence.

In 1919, alarmed by the Afghan-Russian pact, Britain, in violation of the then existing treaty between Afghanistan and herself, attacked Afghanistan. The adventure was both costly and sanguinary because of the bravery of the Afghans. Britain did not hesitate to adopt a policy of frightfulness and used bombs from aeroplanes on unfortified cities and villages to create panic among the Afghan people. Indian national sympathy was overwhelmingly in favor of Afghanistan and fearing serious revolutionary trouble in India, Britain did not try to march to Kabul but made an agreement with Afghanistan.

The success of Afghanistan in securing alliances and close friendly understandings with Soviet Russia, Persia and Turkey, and the recognition accorded to Afghanistan, as an independent state by Germany, Poland, France and other European Powers have forced Britain to give up the theory of making Afghanistan a dependency. Britain, therefore, had to recognize Afghanistan as an independent nation, and signed a treaty on November 22, 1921, to that effect. Mr. Hirtzell, Deputy Under Secretary of State for India has summarised it as follows :—

"Satisfactory written assurances having been given by Afghanistan that Russian Consulates—that is of course propaganda bases—should be excluded from the Indo-Afghan frontier, the way seemed open to fruitful negotiations. The two governments agreed to respect one another's internal and external independence; to recognize boundaries then existent, subject to slight readjustment near the Khyber; to receive legations at London and Kabul and consular officers at Delhi, Calcutta, Karachi, Bombay, Kandahar and Jalalabad respectively. The Afghan Government is allowed to import free of customs duty such material as is required for strengthening of their country. So long as the British are assured that the intentions of the Afghans are friendly, this proviso applies to arms and ammunition also. The export of goods to British territory from Afghanistan is permitted, while separate postal and trade conventions are to be concluded in future. Further, each party undertakes to inform the other of major operations in the vicinity of the border line."

The geographical position of Afghanistan, the present condition of World Politics and

the growing military power of the Afghan State are in favor of Afghanistan's existence as an independent Power. The existence of Anglo-Russian rivalry forces Great Britain and Russia to be considerate to Afghanistan. It seems that the Soviet Russian policy is to influence Afghanistan to commit to a programme of recovery of Beluchistan and march towards the South which will cut off British land communication from India to the Persian Gulf. It is needless to add that Great Britain will oppose, with all her might such a move on the part of Afghanistan. It is, however, known that Great Britain will not be unwilling to look upon with favor, if Afghanistan tries to extend her influence to the North, towards Central Asia. But the wise ruler of Afghanistan is not inclined to adopt any policy of adventure; on the contrary, it is apparent that he is anxious to develop the resources of the land and bring about educational, economic and social progress of the people.

It may be emphasised that the ruler of Afghanistan fully realises the fact, that if ever Russia and Great Britain agree to crush Afghanistan, then it will not be possible to maintain her independence, unless the peoples of Asia and some of the European states take a stand against such a programme. Thus recently the Afghan monarch has been reported to have said that he believed in the principle of the League of Nations which guarantees territorial integrity of all nations, but it seemed to him that a League of Asian Nations was necessary to protect Asian Independence. It seems that this belief is at the bottom of the positive policy of friendship between Afghanistan, Persia and Turkey and Afghan interest in cementing friendship with the peoples of India, China and Japan. In this connection it should be noted that the second Pan-Asian Conference, which held its sessions at Shanghai last November, decided to hold its next session in Kabul this year.

It is quite apparent that the present ruler of Afghanistan is fully conscious of the need of establishing closer relations with European Powers other than Great Britain and Soviet Russia. It is evident from the fact that the Crown Prince of Afghanistan has been a student in the French Military Academy at Paris for the past few years; and Italian, German and other scientists and Engineers are welcome in Afghanistan. Afghanistan is full of valuable mineral resources, specially

* The complete text of the treaty with two "schedules" are to be found as Appendix VII of the *Foreign Office Statement* exhibiting moral and material progress and condition of India during the year 1921.

oil; and it has been reported that the Afghan ruler is interested in developing his country industrially, by securing support of international capitalists and also by connecting Afghanistan with Europe by building railroads. It has been also suggested that Afghanistan may seek American capital to promote various industrial enterprises. The King of Afghanistan rightly believes that his country can be transformed industrially as "The Switzerland of Asia."

Some of the Pan-Islamist leaders of India cherish the hope that the King of Afghanistan will take the leadership in freeing India from British rule and establish a Moslem Empire in India. But King Amanullah of Afghanistan, on his way to Europe, passed through India and when he was so enthusiastically received by the people of India, he, by his actions and speeches, made it clear that the Moslems of India should practise religious toleration and work for the progress of India in co-operation with the Hindus.

Recently it has been reported that, when a British newspaper-man asked His Majesty the King of Afghanistan, to give his views on Anglo-Afghan relations, the latter replied to the effect that he would be in a better position to form his views after his interview with Sir Austin Chamberlain, the British Secretary of State. It seems that Great Britain will be quite anxious to assure friendliness with Afghanistan, that Russian influence may not be predominant at the border of India. In the past British attitude

towards Nationalist Turkey and the Lausanne Conference was influenced to a large extent by the then existing situation in India and for the purpose of winning the Indian Moslems on the side of the British Government in India; similarly the now crisis in Indian political life, as indicated by the decision of the All-India National Congress, Indian Liberal Federation and the All-India Moslem League to boycott the Simon Commission, will certainly influence Great Britain to be conciliatory to Afghanistan.

Afghanistan has become a vital factor in the World Politics of today and her importance is bound to grow. Thus European Powers such as Italy, France and Germany which have no territorial contact with Afghanistan and Asian states like Japan and Turkey, not to speak of India and China will be forced to take special interest in Afghan attitude in World Politics. No doubt major energy of Afghanistan will be directed towards her relations with Great Britain and Russia; but friendship and understanding with such powers as France, Italy, Germany and Japan will be of great value to her in every way. Thus it may be safely asserted that His Majesty, the King of Afghanistan who is a soldier and statesman of high character, is on a Mission to promote the interests of his people and state internationally and to learn actual possibilities for Afghanistan in the field of World Politics.

New York. U. S. A.

February 20. 1928.

THIRD CLASS

By RABINDRA NATH MAITRA

A railway coach, painted yellow. Bundles big and small tied in cloth, a score of dilapidated and soiled tin trunks, a dozen or ten baskets, some twenty canvas hand-bags, two dozens blankets, country-made and foreign, half a dozen tattered quilts of old cloth, coconut *hookahs* with earthen bowls for the tobacco galore, and small round metal or tin boxes for betel for chewing, and metal glasses for water. In the midst of all this, shoes—pumps, Indian

slippers, Derby shoes, Indian shape with up-turned toes, and canvas shoes: shoes of Chinese make from Calcutta, strong slippers from Taltollah and from Thanthania, ornamental slippers from Cuttack and shoes from Agra—specimens old and new, all together.

Inside the carriage near the top there was a notice: "To seat 24." Just four benches and a half for twenty-four people. The half bench was in the possession of the orderly of the Collector Sahib. Within the

benches, between their empty spaces, were bugs by the million; and on the benches, forty one people closely packed—men and women, boys, old men, children. Turbans, felt or cloth caps and embroidered caps; loose robes of Mohammedan mendicants, ochre-dyed garments of Hindu jogis, loin cloths, *saris* of women, plain white *dhotis* without border, *dhotis* with borders of the *juice ball* pattern and of the thick and thin line pattern, and trousers and tunics—a remarkable harmony of all these.

Smells, to be sure. The door of the water closet was tied up with a string; there was no latch. Under one bench was a dead rat; under another, some banana skins rotting for many a day. *Hookah* tobacco, Indian leaf-rolled cigarettes, cigarettes, *hashish*, cocoanut oil and strongly smelling floral oils, dirty blankets and cloth quilts, the huge bundle of the not very clean Kabulee and the uncorked bottle of rum which the orderly of the Collector Sahib had. All these smells combined in one.

The stuffy heat of August, and with it was the noise of the little children crying. Three or four passengers were trying all at the same time to lean out of the same window for a whiff of fresh air. In this situation a perspiring young woman was making a vain attempt within her discreet wimple to cool herself with a little breeze by carefully fanning herself with the hanging lappet of her *sari*. In a corner an old woman had drawn her feet up to her body and was sort of gasping in an excess of fever.

Ting! Ting! Ting! and the screech of the Syren.

A Station. "Cakes and pastries!" "Betels and Cigarettes." "Porter, come this way!"

"Where do you want to get in by here? Can't you see it all full? Get along that way!"

"I say, Mr. Guard!"

"You damn...!"

"I say, Ticket Babu, where can I get a seat?"

"Why don't you get inside this?"

"He won't let me!"

"Won't he? Is the carriage his father's property? Come along, get inside quick! Hallo, Good Morning, Pedro!" and the Ticket Babu tripped along towards the Guard's compartment.

"Quick, Mahesh, get in quick, he is waving the flag!"

Jerrk!

"I say, my good man, so you must come inside?"

"Just for two stations, friend; do please move this big bundle of yours a bit; that's a good fellow. Ah, how hot it is!"

The screech of the Syren.

Jerrk! Bang!

Hat on head, white coat and trousers, red of face, comes in the Flying Checker. The young woman got frightened and moved away from him. The checker advanced two steps towards her, and stood almost touching her, and shouted out to the old man in front of him, "Out with your ticket!"

"Yes, Sir!"

"Now then, be quick about it—move off, you damn...!"

The up-country boy who was sitting on the floor near his feet became frightened and fell down in trying to move away.

"Your ticket?"

"I couldn't get time to buy it, Sir! I shall go as far as Daspur."

"So you haven't got a ticket? Now then, your money! out with it quick!"

"Here it is, Sir, just seven annas."

"That won't do, must pay a rupee!"

The man took out four annas more from the knot in a corner of his towel and gave the sum to the checker. That was all he had.

"Must pay more!"

"Where am I to get it from, Sir? The ticket costs eight annas, and I have paid eleven annas—I have no more money!"

"Eight annas for the fare, and eight fine."

"Do excuse me for this time, Sir."

"Very well, don't do it again! I say, move off, I want to get out! you woman there!" He pushed the frightened young woman with his elbow and trod on the feet of the old woman, and was out of the compartment.

"Oh, oh, I am killed!" the pitiful cry of the old woman.

"Sahib, you took my fare, but where's my ticket?"

"Don't howl!" the Sahib entered another carriage.

"Baladpur! Baladpur!" shouted the station-porter. Once more the same old cries and noises, and the same pitiful and eager attempt of the passengers to get inside the carriage; and the queer Hindustani of the

Station-master, and cries of abuse from the railway porters, and the noise and clamour as well as pitiful cries of the packed third class passengers. The Station master shouted "Sound the bell, I say, there!"

"Do stop, my father! O Sahib, my father, do stop the train for a minute!" cried out an old woman with a small bundle in her hand and came near the train.

"Get away, old woman! It's started!" The old woman said in tones of frantic prayer—"My poor Bipin won't live, my father: I came down this morning to the doctor's and here is his medicine that I am taking with me." And while she said this she was on the carriage, when the Ticket-Babu held her and got her down. The train was in motion. The old woman threw her bundle down on the platform, and wailed out, "O my poor Bipin!" The rest of her words were lost in the noise of the train.

The train was running. I was wondering how long it would take for a re-acting of the Black Hole tragedy if all the windows were closed, when the train stopped. The thirsty passengers shouted out together—"Water-man! Hi, Water-man!" and forthwith from fifty windows on all sides came out a hundred and fifty empty *lotas*, glasses, cups and mugs.

"Hi, Water-man, this side!"

The water-man, dark of complexion, barefooted, with a cap on his head, came with a black bucket, and stood nearby, and said in a bullying manner—"This side, eh? You would have water by just ordering it, hey?" Then he said in an undertone—"two pice for a *lota* full!" Filling his left fist with coppers the water-man was going back with the empty bucket in his right hand, when the orderly of the Collector Sahib awoke from his doze, and bawled out, "Water-man, bring here water." The water-man turned his eyes red with anger; but when he saw Mr. Orderly with his long beard and his fine turban, he put

down on the ground his bucket and made a very low *salaam* and said, "Good morning, your honour! Please wait a little, I'll go and get fresh water."

Feeling like a conquering hero, Mr. Orderly came back to his place and began to twirl his moustache.

The train was to have stopped for ten minutes; but twenty minutes passed, and still the train would not start. To escape the heat inside the train, I got down on the platform. A porter was coming.

"I say, can you tell me why the train is waiting so long?"

"Don't know." The porter went away.

The Bengali Ticket-checker was coming.

"Mr. Checker, why this long wait for the train?"

"The lady of Mr. Caddie is having her lunch."

"Mr Caddie—who is he?"

"What good your knowing?" he said in English. I understood that it would not help me if I knew that, and so I kept quiet.

The checker went away.

The soda water man was coming my way jingling his empty bottles.

"My good man, can you tell me who Mr. Caddie is?"

"He is a jute-broker from Nilganj, travelling in the second class."

The "lady" of Mr. Caddie came and the Station-master accompanied her and saw her settled in her compartment. The Eurasian guard asked the Station-master if everything was all right, and raised his flag, and the train started.

Suddenly, it struck my ears, that wail of the old woman—"For pity's sake, my father, do keep the train from going for an instant! Bipin, my son, O my poor Bipin—"

[Translated from the original Bengali story by Professor Suniti Kumar Chatterji, M. A., D. Litt. (London)]



Some Organisers of the Sind Provincial Ladies' Conference
 From left to right : Mrs. Chaturising, Mrs. J. Daulatram, Mrs. Hourie Mehta,
 Mrs. Rupchand Bilaram, Miss A. Khumchand, Mrs. Dharmdas



Karachi Handicrafts Exhibition



Mrs. Ammukuty Ammal



Mrs. N. Paul



Mrs. Iravati Mehta



Srimati Laxumi Bai



Mrs. Sumitra Bai A. Zahir

It is one of the most encouraging signs to find that Indian women have been trying to organise themselves for their own betterment. The good news comes from Hyderabad (Sind) that recently some prominent ladies in Sind convened the Sind Provincial Ladies Conference at Karachi. The authorities of the Indian Girl's School at Karachi organised a Handicrafts Exhibition during the sitting of the Conference. MRS. RUPCHAND BILARAM a prominent women social worker of Sind who, recently erected at her own cost a



Miss Tehmina Dhanji Munshi

comodious building at Karachi to be utilised as a Ladies' Club House, welcomed the delegates on behalf of the Reception Committee of the Conference which was presided over by MRS. HOURI MEHTA. The prominent organisers of the Conference were MRS. CHATURSING, MRS. JAIRAMDAS DAULATRAM, MRS. TYABJEE (Secretary to the Reception Committee), MRS. KHEMCHAND and MRS. DHARMADAS.

MRS. IRAVATI MEHTA of Benares has been awarded the Kaiser-i-Hind Gold Medel in appreciation of her social service work.

Several Indian ladies have been nominated by government on local bodies in British India viz. MISS TEHMINA DHANJI MUNSHI (Bulsar Municipality), SRIMATI LAXUMI BAI (District Educational Council, South Canara), MRS. N. PAUL (Palmcottah Municipality), MRS. AMMUKUTY AMAL, B. A. L. T. (Conjeevaram Municipality). In the Baroda State DR. SUMITRA BAI A. ZAHIR has been elected as a municipal councillor. MRS. ZAHIR is the doctor in charge of the Kajipura Dispensary, Sidhupur.

THE STRUGGLE FOR MANCHURIA

By SCOTT NEARING

MANCHURIA is one of the richest economic prizes in the Far-East. Chinese and Japanese business interests are now engaged in a struggle for the control of the Manchurian prize which can end in only one way,—with the expulsion of Japanese monopoly and special privilege and the establishment of Chinese economic domination over the whole 365,000 square miles of its area.

Economic life is surging up in Manchuria at a prodigious rate. Thirty years ago there was not a mile of railway in the territory and the population was negligible. Today the railways of Manchuria make up about 40 per cent., of all the railways in China and the population is at least 35 millions.

Manchuria has been made by railroads. Soil is rich, but water communications are inadequate. Until railroad building began the fertile plains, mineral deposits and forest areas were practically closed to use. Railroad construction has converted this territory into an immense source of food and of the raw materials of industry.

Some idea of the great economic opportunities that are presented in Manchuria may be gained from the experience of the *Chinese Eastern Railroad*. The facts appear in North Manchuria and the *Chinese Eastern Railway*, published in Harbin by the Chinese Railway Printing Office in 1924. Later data were provided by the Railway Offices.

The concession to build the Chinese Eastern was given in 1896. It ran for 80 years. The Russian government stood behind the project as it was an important link in extending the Russian Empire to the Pacific. The Chinese Eastern passed to joint Russian-Chinese control on October 3, 1924.

Apart from any political significance which the Chinese Eastern Railway may have, its task from an economic point of view, was to build up a virgin territory, in which cultivable land was uncultivated; timber and mineral resources unexplored; in which the most primitive system of agriculture and pastoral life existed; in which the scattering population had practically no

contact with the outside world.

The railroad has organized a number of departments to open and wake the country. It has three experimental farms; an agricultural laboratory; two demonstration creameries and a cheese factory; a cattle-breeding farm; five organizations of cattle-breeders. There is a plague prevention station which distributes vaccines. The railway has wool-washing and pressing plants. It rents agricultural machinery to farmers and, in the case of new settlers, ploughs up the heavy turf for them charging the cost of the service to the price of the land.

Besides these activities in the field of agriculture, the railroad promotes local industry, mining, forestry, lumbering.

The program sounds ambitious. But its base is only 1079 miles of main line; 458 miles of siding and 297 miles of service track (1834 miles in all) in a territory nine times as large as the State of Ohio and nearly twice the size of France. Roads are extremely inadequate. Heavy operations (mineral mining for instance) can be carried on only within about ten miles of railway lines.

Still, the economic life of the territory is developing. Through the period of World War, revolution and Chinese civil war improvement has continued. Freight shipments are an excellent test of the development:

Export and Import Freight to North Manchuria Carried by the Chinese Eastern Railway. (1000 tons)

Year	Export	Import	Total
1913	582	279	861
1915	799	321	1120
1920	1006	255	1261
1921	1361	326	1687
1922	1601	392	1993
1923	1805	456	2261
1924	1964	480	2444
1925	2344	496	2840
1926	2754	600	3354

Freight imports have improved. In 1926 they were more than twice the 1913 and 1920 tonnage. Freight exports are nearly five times the 1913 figure and nearly five times the 1920 figure. Values, of course, would show a very much greater change than do tonnage figures.

Manchurian products are still chiefly agricultural and exports are almost exclusively so:

Products of Manchuria (Million Harbin Dollars)

	Total Value	Per Cent.
Agriculture	264.0	82.5
Forestry	30.0	9.5
Cattle	18.5	3.8
Manufactures	4.5	1.4
Mining	3.0	0.9

of the exports, 94 per cent., are agricultural products.

Before the World War the Chinese Eastern operated at a deficit: \$10.6 million in 1907; \$5 million in 1910; \$2.9 million in 1913. The reorganization took place in 1920. The normal pre-war deficit was from three to five million dollars per year. The figures after 1920 were:

1921 (loss)	\$1.3 million
1922 (profit)	2.8 million
1923 "	3.3 million

Subsequent figures have not been published, but estimates, made by apparently well-informed people in Harbin, placed the profit for the year 1924, 1925 and 1926 at \$30 million Harbin dollars. Whatever the exact figure the prosperity of the road is obvious enough.

Japanese and Russian imperialists were the pioneer railroaders in Manchuria; the Russians built the Chinese Eastern railways; the Japanese built the South Manchurian. Thus Manchuria became a market for foreign goods (mostly railway materials); an immense source of export; and a territory to which millions of Chinese workers could migrate.

The Japanese have absorbed the business of Southern Manchuria. They control the South Manchurian Railway, in which their interests are estimated at about \$600 million. They hold Dairen, the principal Manchurian port, which is now second only to Shanghai as a Chinese commercial centre. They take nearly two-thirds of the total exports of South Manchuria and provide 40 per cent., of the imports. In 1927 there were 1008 Japanese

firms doing business in Manchuria; 584 engaged in commerce, 292 in industry; 83 in transportation; 27 in farming; 14 in mining. The total capital of these firms was \$275 million.

Thus Japanese business interests are skimming the cream from South Manchurian economic life. But they are not doing it with impunity. The population of Manchuria is Chinese and the Chinese are fighting the Japanese tooth and claw. The reasons for this struggle are primarily economic. Incidentally, they are social and racial.

Japanese imperialist pioneers hoped to colonize Manchuria with a Japanese population. Had they succeeded, they would have had a firm hold on the territory. But colonization proved impossible, first because of the severe winters and second because the Japanese in Manchuria were forced to compete directly with the Chinese immigrants from Shantung and Chihli.

Japanese living standards are very much higher than those in China. But as cultivators and merchants the Japanese are certainly not superior to the Chinese. When the Japanese went into Manchuria, therefore, outside of their monopoly of railways, minerals, etc., they were forced into direct competition with the Chinese millions who were being driven out of Shantung, Chihli and other provinces by the constant warfare, by crop failures, by rising prices, and who were lured to Manchuria by cheap land and by the great demand for labor on railroad construction and in coal mines. About 400,000 Chinese immigrants went to Manchuria in 1924; 500,000 in 1925; 600,000 in 1926. In 1927 occurred what the *Chinese Economic Journal* describes as "an entirely unprecedented influx of immigrants and refugees from Shantung and Chihli, as well as from farther south, from Shanghai in particular and from the interior provinces of Shansi and Honan." On the face of the figures there is evidence that approximately a million immigrants will come into Manchuria this year." This migration was accelerated, in the latter part of 1927 by a serious crop shortage in Shantung.

Railroad building, the development of industry, mining and lumber and the great influx of immigrants into Manchuria have raised land values; expanded business; and multiplied the opportunity for profit in Manchuria. Good crops have added their quota to this prosperity wave.

Who is to make the profits?

Clearly it will be impossible for the Japanese interests to hold a monopoly in Manchuria. The Chinese underbid them as colonials and as traders. Within the last few years groups of Chinese business men have begun a movement to challenge the whole Japanese position in Manchuria, including their railroad monopoly. "For the past ten years there has been considerable interest shown among Chinese in the proposed construction, independent of either Japanese or other foreign capital, of certain railways in Manchuria, especially in South-Western Manchuria." If the port of Hulutao is developed, according to this plan, "It would serve to make the Peking-Mukden Railway and the other purely Chinese lines which might connect with it, entirely independent of traffic from the South Manchurian Railway, and not dependent upon the Port of Darien. The Japanese are keenly aware of this eventuality." (*Chinese Economic Journal*, March, 1927, p. 331.)

The Japanese are so keenly aware of this eventuality that they have lodged a vigorous protest with the Chinese against the violation of their "treaty rights" involved in Chinese rail-road building in Manchuria. The *Chinese Eastern Times* of August 16, 1927, published the complete text of the new Japanese demands. The Japanese demand the right to build six branch line extensions on the South Manchurian Railway, which

will give them a complete railway monopoly of Southern Manchuria. They demand the right to develop cattle and sheep ranches and the forest and mineral resources of Manchuria and inner Mongolia. They demand special rights of residence and land ownership; and the right to police the territory occupied by their nationals. They insist that political disturbances be stopped and that no military forces, either Chinese or foreign be permitted to enter this territory.

Japanese imperialism cannot survive in Manchuria unless it enjoys some form of special privilege. The Japanese know this. That is why they write into their treaties the special economic provisions behind which they are now making their stand.

Chinese business men cannot hope to exploit Manchurian economic opportunities so long as Japanese interests monopolize them. The Chinese business men know this, and they also know something of the vast economic profits that will be reaped in Manchuria in the coming years by those who control railroads, mines, industries, banks, land.

Here is a fundamental economic conflict. Japanese and Chinese economic interests both want the profits of Manchurian economic life. Neither is willing to share. They cannot both have them. Therefore there is every likelihood that they will continue to struggle until one or the other of the two rivals is eliminated.

Mr. GUTTERMAN turns self-pity into humor, in *Scribner's* :

VINDICATION

By ARTHUR GUTTERMAN

"The foolish mob ignore me now," he mourned ;
 "Applauding mediocrities and schemers,
 They scorn me, as the world has ever scorned,
 While yet they lived, its prophets, poets,
 dreamers ;
 But on these walls wherein, by all forgot.

I toil in want and sorrow, men hereafter
 Shall place memorial tablets !" "Yes, why not ?"
 I owned, and turned away in silent laughter,
 Remembering a little boy who said,
 "Just wait? You'll all be sorry when I'm dead !"



Decline of the Rice-Eating Races

The downfall and retrogressions of Asian races is largely ascribed to their rice diet by Mr. Matsumura, writing in the *Jitsugyōno Nihon* (Tokyo, Japan). The retrogression of India, great in olden days and famous for her culture, is entirely due to the rice diet of her people, he



Japan Testing Out Potato Bread To Replacing Rice Diet

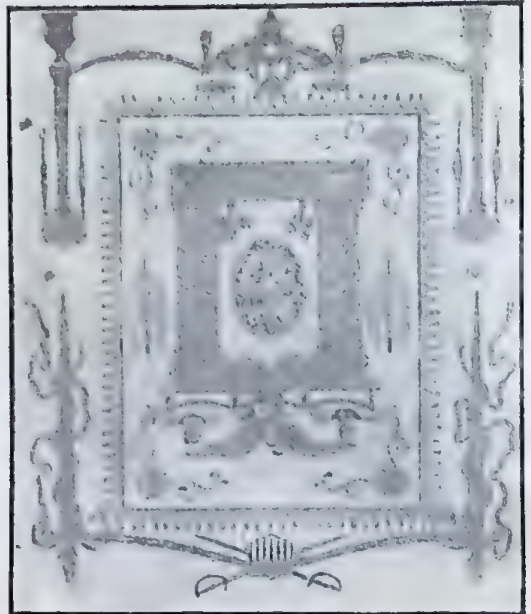
declares. He points to the Hindu race as the model of a decadent civilization. "Lack of proper amount and variety of vitamins in the food, needed for the proper growth of brain power, have brought about this deplorable result," he goes on.

Literary Digest

Pattern in Postage Stamps Decorates Picture

Postage stamps of many colors and designs have been used by a Pennsylvania man in fashioning an ornate picture-frame pattern. About two years were required to finish it, spare time only being given to the work, and several thousand pieces of stamps were used. Those printed or embossed in fadeless ink were selected, and the original hues of the decoration have been well preserved.

Popular Mechanics



Brightly Colored Bits of Thousands of Postage Stamps Were Cut and Mounted to Form This Picture Frame

The Chinese Yuletide

"In China a number of festivals are observed, of which the most important are the Dragon Boat Festival, the Harvest Moon Festival and the New Year, and it may be noted that these correspond roughly to our Whitsuntide, Thanksgiving and Yuletide The New Year and the events that lead up to and follow it form the chief festival in the Chinese Calendar. And if we take the trouble to compare the Western Yuletide with the Chinese New Year we shall find some extraordinary similarities which may lead up to the assumption that away back in the prehistory of man they had a common beginning. We have the presiding deities of the two festivals bearing an extraordinary resemblance to each other...sacrifices



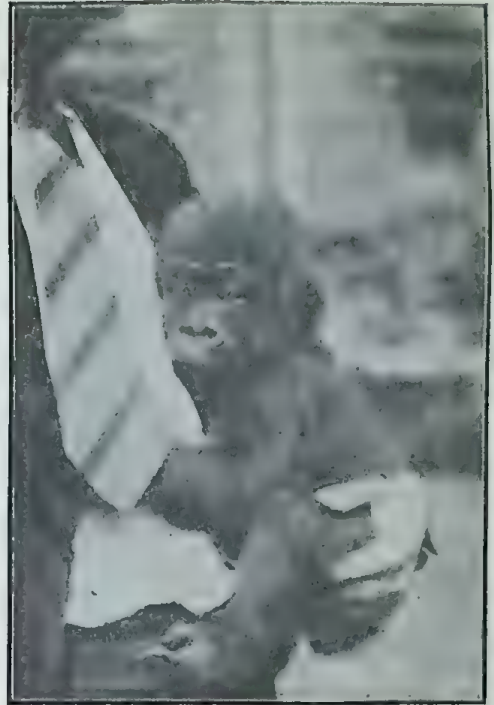
The Chinese Yuletide

are offered to Tsao Chun or Tsao Wang, the kitchen God, by every family in the country...The presiding spirit of genius of the Western Yuletide is Santa Claus, St. Nicholas or Father Christmas, the present day form of the little God of the Hearth of our forefathers of the European forest.. because he was the God of Hearth he always makes his entry to our homes by way of the chimney.

Arthur De C. Sowerley—The China Journal.

Bamboo the Infant Gorilla

Bamboo is the most human animal infant in captivity for his ways are decidedly like those of a normal baby of our own species. That should not be the least surprising, for he is in fact a blood cousin, very distantly removed, but nevertheless from the same ancestral stock as



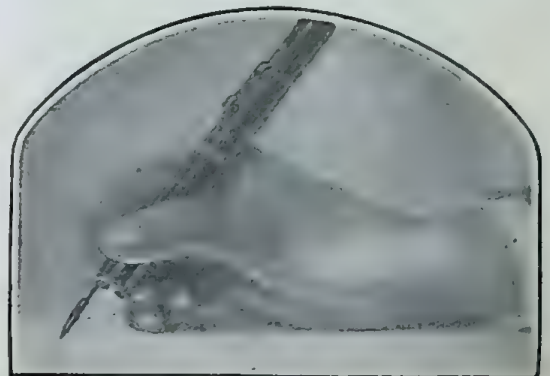
Bamboo

homo sapiens—modern civilized man. In all probability *Dryopithecus* was the common ancestor of the modern man-like apes and human beings.

Evolution

A Lighted Pencil

For writing at night the pencil shown above is mounted on a barrel which contains tiny batteries that cast light on the paper at the writing



A Lighted Pencil

point. A cap protects the pencil and bulb when carried in your pocket.

Popular Science

it becomes very soft and pliable, yet tough, and shows great resistance to stretching. "Many sharks yield leather of beautiful hue.

No English Clothes for the French ?

Here is the President of France in trousers, just behind the Sultan of Morocco. "What sort of a figure does a betrousered French President cut beside a gorgeously appareled Moroccan



Real Sheik Clothes—Are They Handsomer Than Us

Sultan ?" Indignantly asks a French fashion writer. "We uglify ourselves," he says, "by aping London."

Literary Digest

Leather from the Sea

"Wholesale leather dealers are now obtaining marine leather from man's traditional enemy, the shark, and the sawfish, a huge member of the ray family and closely allied to the sharks, has recently been added to the list of commercial leather producers. It yields a leather pronounced quite as valuable, commercially, as that of the shark. Shark leather, owing to its peculiar fabric and crossweave, has far greater strength than most other animal leathers. When treated and tanned,



Landing a Giant Sawfish off Key West

"The abundance of sharks in many parts of the tropical oceans, the ease and economy with which they can be captured, as well as the proximity of the shark-fishing stations to ports from which the hides can be exported without reshipment to the great leather centers, are attracting many to the possibilities of shark leather as a world-wide industry.

Literary Digest

Germany's Discipline of Sport

Sport is the substitute in Germany for conscription, which is forbidden by the Peace Treaty, as is well known, and the reason the German chooses this postwar *ersatz*, according to some English writers, is that the fighting qualities of the British soldier during the war, an amateur soldier, compelled German respect and admiration. Not sport for the sport of the thing, but sport as a means to an end, is the idea of the powers that be in Germany.

Literary Digest



A Day's Catch of Sharks and Sawfish



Answering the Call of "Duty and Fatherland"
German High School girls exercise with medicine balls and women are taught that they are fulfilling a duty to their country

Church Built Without Nails: Eight Centuries Old



Glue and Wooden Pegs Hold This Norwegian Church Together: It was Erected nearly 800 Years Ago

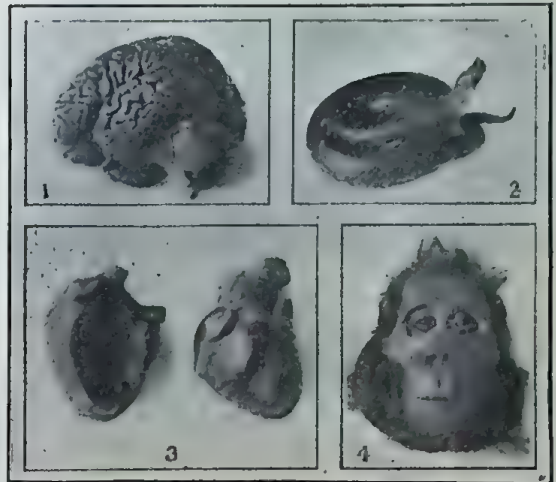
One of the sights of Oslo, Norway, is a wooden church, 800 years old and built entirely without nails. Glue, wooden pegs and braces

hold the structure together. Its queer, pagodalike form illustrates the style of architecture peculiar to the period.

Popular Mechanics

A New Way of Preserving Animals

Zoological and anatomical specimens will no longer have to be pickled in alcohol, nor will the



Specimens Preserved by the New Paraffin Process
1. Human brain. 2. Boa. 3. Human heart.
4. Orang's head.

larger creatures have to be stuffed for museum use. Plants and flowers also will not be dried and pressed, but preserved in all their structural form

and color. This may now be done by saturating the objects with paraffin, after subjecting them to a treatment that fixes them in their natural forms and attitudes. It enables us, in fact, to preserve any animal or vegetable body in the dry state, and with its characteristic forms perfectly intact, during a practically unlimited period. The actual process is then begun, by the use of neutral substances, such as paraffin, furnishing products that last indefinitely.

Literary Digest

"Girl and Rabbit"

The picture exhibits Sir William Beechey, perhaps at his best. As a painter of children and of women he might claim a place in the great tradition of English Eighteenth Century portrait-



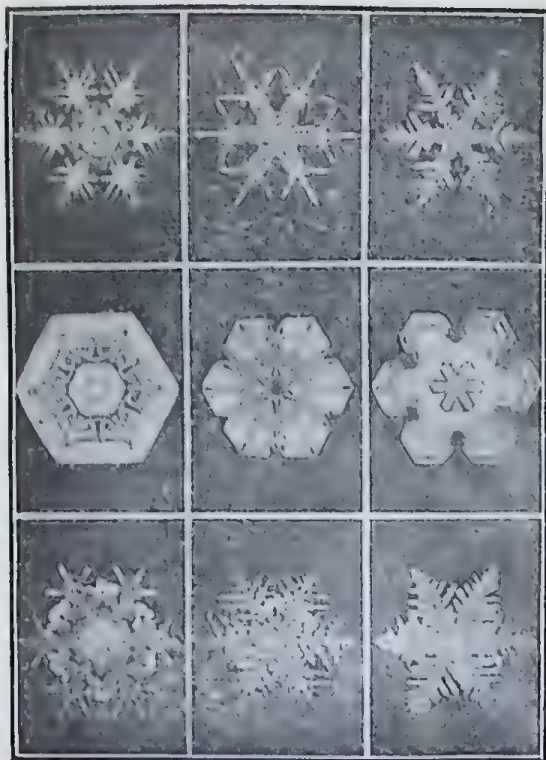
"Girl and Rabbit"

painting, but his rank is considerably below that of Sir Thomas Lawrence, whom he most resembles.

Literary Digest

Icy Jewels of the Winter Storms

Snowflakes, collected outside in a blackboard, taken into a cold room having out-door temperature and quickly caught by the device of a photomicroscopic camera, an exposure of from ten to 100 second being given. The flakes are magnified from sixty-four to 3,600 times.



Air Bubbles Trapped by Snow Crystals Form the Dark Lines These Designs

The larger flakes rarely exceed one-third inch in diameter. Often the best ones are tiny bits of pure beauty from one-twentieth to one-fiftieth inch in diameter. The snowflake is doubtless built by stages from its center outward.

Popular Mechanics

How Electric Plough Wars Against Crop Pests



How Electric Plough Wars Against Crop Pests

The wires of this plough, invented by H. L. Roe, of Pittsburgh, described in the November *Popular Science Monthly*, flash 103,000 volts of current between the plow shares to kill all pests in the soil.

Wealth from Ambergris

While ambergris may be unknown to the majority of people, it is the base of perfume's pleasing fragrance, as well as the chemical element which makes the best perfumes expensive. The "pros-



This Whale Is Worth About \$1,000, a Humpback Variety Common in the Pacific but Never Known to Be a Producer of Ambergris

pecting ground" for this substance is the whole seven seas, and every mile of the shore line of all the continents and islands. It is naturally most abundant in the waters inhabited by sperm whales, which usually prefer water that is colder than that chosen by other whales. Ambergris floats, and the occasional piece of it which becomes dislodged from the body of the whale may drift for thousands of miles by wind, tide and currents.

The world's supply of ambergris has never been sufficient. Gray ambergris is the best quality, and is therefore most in demand. Only limited quantities of gray ambergris have been available during the past year, with the result that the latest New York quotation upon it is now \$35 per ounce. The world's greatest source of drift ambergris, where it is usually picked up at sea before it ever reaches shore, is in the Indian ocean and the China sea.

Popular Mechanics

Ezra Pound Crowned

Ezra Pound lately made an onslaught on prizes—literary prizes; and as a rejoinder *The Dial* offers him its "award" for 1927. Mr. Pound accepts. *The Dial* award is not exactly a prize. There is no conscious competition. How the beneficiary is selected is a secret of *The Dial's*



Ezra Pound

editorial sanctum; and the gift of \$2,000 goes to encourage the writer in ways approved by *The Dial*. "Service to letters" is the phrase they employ. It is one of the intelligentsia who is usually chosen—names like T. S. Eliot and Van Wyck Brooks occur to us as past wearers of *The Dial's* laurel.

Mr. Pound is credited with a "complete and isolated superiority as a master of verse form." Mr. T. S. Eliot says:

"No one living has practised the art of verse with such austerity and devotion; and no one living has practised it with more success. I make no exception of age or of country, including France and Germany.

"With Pound's attack poetry became pure singing again. It regained color, movement, brilliancy, forcefulness. The idea of rounding out four stanzas merely to provide a tail-piece in a magazine went completely overboard." Next week we will cite examples of Mr. Pound's verse.



[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

JOURNAL OF FRANCIS BUCHANAN (kept during the survey of the District of Shahabad in 1812-1813). Ed. by C. E. A. W. Oldham (Patna Government Press). Pp. 192+XXXVI, with 3 maps. Rs. 2-9.

Dr. Buchanan (afterwards Buchanan Hamilton) while making his statistical survey of "Eastern India" under orders of Wellesley, not only wrote a Report (short and mutilated selections from which were printed in three volumes in 1833 as *Martin's Eastern India*) but also kept a diary or Journal. Thanks to the liberality of the Bihar Government, the full reports and journals for the various Bihar districts are being published now. For the work of editing them no better selection could have been made than the late Mr. V. H. Jackson and Mr. C. E. A. W. Oldham, who had made the Patna and Arrah-Gaya districts peculiarly their own by tireless study of topography and personal tours. Mr. Oldham enjoys in respect of Bihar topography folklore, ethnology and antiquities the same position of pre-eminence as an authority that the late Mr. W. Crooke did with regard to the United Provinces.

The Journal itself is eclipsed in interest and importance by Mr. Oldham's introduction, notes and appendices, which contain a wealth of information that no ethnologist can afford to ignore. "It is in the field of archaeology that Buchanan did some of his most valuable pioneer work in this district—Even up-to-date, most archaeologists seem to have contented themselves with revisiting sites referred to by him" (p. X).

WARREN HASTINGS'S LETTERS TO SIR JOHN MACPHERSON; Edited by H. Dodwell. Faber and Gwyer. Pp. 218 with four illustrations. 15s.

Sir John Macpherson, who was a member of the Governor-General's Council from 1781 and officiating Governor-General in 1785-86, had previously acted as Hastings's friend and advocate in England in defending him before the Ministry, and Hastings greatly loved him. These letters

(101 of them being from Hastings) throw some light on Hastings's policy and motives, though they will not lead to any revolutionary change in the writing of the history of that period. But their chief value lies in their "revealing the Governor-General in undress, with coat and wig laid aside." He sincerely loved Macpherson and freely unbosomed himself to his friend, so long as their friendship lasted. To the biographer of Hastings the letters are of interest, but the historical student will derive more benefit from Prof. Dodwell's masterly introduction in twenty pages. We have the almost incredible story of two sets of English agents treating (unknown to each other) with Nana Farnavis at the same time (p. XXVI.)

Readers in Bengal will be interested to read how the founder of the Zamindar family of Cossimbazar, viz., Kanto Babu (the *diwan* of Hastings), was publicly misrepresented as a fierce and haughty tyrant,—while he was really a meek and benevolent gentleman. Hastings writes to his friend that "from the weight of evidence (i.e., popular report) *Contoo*, ought to be very tall, meagre, and bony; with whiskers like a Saracen's, the teeth of a shark, and claws of a tiger; his countenance fierce and his manners haughty and assuming." This was exactly the reverse of truth and Hastings slyly gives the hint by adding "The rest of his character will shew itself in a minute's conversation." (P. 115.)

X

ECONOMICS OF KHADI; By Rajendra Prasad. Published by the Bihar Charkha Sangha, Muxaffarpur, 1927. 41 pages. Price 3as.

It is a clear exposition based on solid facts and those who wish to understand the question ought to read the pamphlet right through. The author has calmly discussed the objections which are often raised against home-spinning by those who cannot see how *charka* and handloom can economically clothe us all. The main objections are two, viz., (1) home-spinning does not pay, bringing

only a couple of rupees or even less per month; and (2) khadi costs more than mill-made cloth. That is to say, neither the producers nor the consumers can have any reason to be satisfied with khadi. As a matter of fact, however, these objections are not valid. A sure income of a rupee or two per month means a lot to those who have no other, and goes a long way in relieving the appalling poverty of the masses, and the question of price does not arise when one spins and clothes oneself with the home-spun. Of course, those who do not spin, but buy khadi are now at a disadvantage. But the price of khadi has considerably gone down since its introduction, and it is the object of khadi organisations to make it as cheap as mill-cloth. But there are men who shake their head and say that this is impossible, that the idea of man-power competing with steam-power is preposterous, and that the sooner India is industrialised and thickly dotted with mills the better. The author has shown how vain the hope is of starting as many mills as the country needs. Where is the capital? The present condition of the Bombay mills will be an eye-opener to those who have considered in all seriousness the present circumstances of the country. Moreover, every machine and every part of a machine has to be purchased in foreign countries, and, what is worse, to be replaced sooner or later. Who gets the benefit of the capital which goes away? But more serious is the problem of unemployment. All are convinced that the decay of our cottage industries has been mainly responsible for our present poverty, compelling us to scramble for agricultural land. But there is neither land sufficient for all nor can intensive cultivation properly feed us every year if food grains worth at least 50 crores of rupees have to be bartered away for cloth.

If cottage industries are to be revived what better industry is there than the production of cloth, a primary necessity of life standing next to food? What industry can be as extensive as this, as suitable for women and for the idle moments of men, individually as cheap and yet as far-reaching in its result? Unfortunately, the critics of khadi do not suggest its substitute. Day by day village occupations are dwindling down, and the prospect is indeed gloomy in spite of the Royal Agricultural Commission. Take for instance, the new menace of rice-mills. Rice is undoubtedly made cheaper to the trader. But thousands and thousands of the poor women of the country have been deprived of their occupation of husking paddy by which they maintained themselves. What substitute can the women find in their villages? This is the case with every industry which existed in the country but is now worked by machines made in foreign countries. There is no redistribution of employment as might have been the case, could India make the machines or export manufactured goods. This is the most perplexing problem confronting us. India is undoubtedly drifting to the western type of industrialism, in which the relation between capital and labour has been anything but satisfactory. If khadi can partially solve the problem at least for the present we ought to be thankful to its organisers.

THE TAKLI TEACHER (with 23 illustrations): By Richard B. Gregg and Maganlal Gandhi. Published

by the Technical Dept., All-India Spinners' Association. To be had from Satyagraha Ashram, Sahar-mati. 72 pages. Price 6as; postage 1 anna.

Takli is the Gujarati name of the hand-spindle for spinning and the Takli Teacher is a well-written complete guide on the subject from the preparation of cotton to the formation of hanks of yarn. One of the objects of the writers is to make the Takli an educational appliance so that little boys and girls may not only learn the art of spinning but may also be moulded in their character by the practice. It claims to develop in the young minds more than a dozen qualities, and the claims are not extravagant. Of course the *charka* does the same, but the Takli being simpler has undoubted advantages.

But it all depends upon the teacher who guides and controls the young learners, whether any of the two disciplines the mind or encourages habits exactly contrary to what are aimed at. Given the right teacher who knows how to interest little children in spinning and allied operations, the Takli will prove wonderfully efficient. Indeed, if one desires to educate children by practical lessons it will be difficult to discover a better object than the production of cloth. The cotton-plant grown in the school garden will furnish extremely interesting lessons on plant life, and agriculture and botany in their varied aspects will naturally follow. The ginning, the carding, the spinning, the weaving, and, if the syllabus be ambitious, the dyeing and the washing, each affords highly interesting and practically useful subjects for lessons. Almost the whole course of mechanics can be practically taught with the help of the simple machines employed in the different processes. The All-India Spinners' Association may prepare for the guidance of teachers a series of three books of graduated course for schools. Such books written by competent writers are likely to remove the prejudice of those educational authorities who look upon the Charka and the Loom as mere instruments for the productions of cloth.

The pamphlet lays stress on the commercial aspect of spinning by Takli, and leaves the educative influence to the background. And it is right for every teacher knows that direct teaching of moral principles often proves a failure. It wearies the children and a bore is always shunned even by a disciplined mind. It would be well if a smaller Takli Teacher were written for those teachers who do not like to trouble themselves with theories or cannot decide the most suitable form for adoption in their classes. A simple guide book taking what to do without giving reasons will prove practically useful to the majority of our school teachers. Among the various forms of and materials for Takli perhaps the best would be made of a barked disc of clay and a splinter of bamboo with a downward notch at the point. The children may be encouraged to make their own Takli. A disc, thicker in the middle, keeps the shaft better fixed than one of uniform thickness. A metallic Takli requires an artisan to make; a slate disc is too thin and the shaft becomes shaky in no time; wood might do but requires a carpenter and there is no wood as suitable for the shaft as bamboo. Spinners always wish to ascertain the count or "number" as it is called of their spun yarn. The book gives a rule, which,

however, requires a set of weights and great length of yarn. Perhaps the easiest method is to count the number of yards which go to weigh as much as a copper half-pee (weight—50 grains). If it is 6 yards, the number is one. Divide the number of yards by 6, the quotient gives the "number". A serviceable balance for the purpose can be made of a rectangular strip of wood, about a foot long as the beam with two pans suspended from the two ends. Our Indian steel yard (*tula*) is still better, its fulcrum of string being fixed once for all in relation to the weight of the pan which may be a smooth strip of wood for suspending the yarn.

The Takli has a long history. In India it is at least as old as the Rigveda. The Vedic Aryans wore woolen garments and Takli must have been used, when vegetable fibres such as hemp (both *san* and *cannabis*), and flax came to furnish materials for cloth, the Takli proved highly efficient. Their long fibres as well as wool do not require as many twists per inch as the short staple of cotton and hence the spinning was rapid. When however cotton came to the field, the need for multiplying motion and some sort of rest for the spindle was felt, and *charka*, the highly ingenious machine, was invented. The date is perhaps not much earlier than the beginning of the Christian Era. The Takli though now transferred to Charka continued to hold its own as a separate instrument for spinning cotton, and the finest yarn for the famous Dacca muslin was got with a light Takli spun in a smooth cup as rest. For spinning silk and *lussur* from cut cocoons, for twisting several strands of thread, for spinning saun hemp fibres for fishing nets, it is still extensively used. A heavier form in which the disc is replaced by a cross of wood is still the only instrument for spinning vegetable fibres for string. It is perhaps desirable for beginners to practise spinning jute or hemp either with this or with heavy Takli before they take to spinning cotton.

We do not know the ancient Sanskrit name of Takli. Probably it was *Kartu* (कर्तु), from the root *Krit*, to spin. This root gave the word *Kartona*, spinning, which became cotton through Arabic. By a common trick of the popular tongue, *Kartu* was turned into *tarku* (तर्कु), the later Sanskrit name for spindle. When *tarku* was placed in the Charka, Sanskrit *kartumachakra*, the spinning wheel, there was the need of a name for the hand spindle and it became known as *tarkuti* (तर्कुटी). This distinction is well-preserved in Bengali in which *takur* (তাকুর) is the name of the hand-spindle and *takla*, shortened into *tako* (তাকু—তলি) that of the spindle of the Charka.

Oriya has also slightly different names and so also other Sanskritic languages. Takli is no other than *talim*, and the Marathi *chati* (चाटी) apparently so different is derived from the same.

J. C. Roy.

COW-PROTECTION IN INDIA : By L. L. Sundara Rm, M.A., Fellow of the Royal Economic Society (London). Published by the South Indian Humanitarian League, No. 436, Mint Street, George Town, Madras. Pp. viii+202+ii. Price not known.

The author has discussed the subject from the standpoint of (i) Religion, (ii) traditions and dogmas, and (iii) humanitarianism. He intends to discuss the economical problem in a separate volume. This volume contains ten chapters, viz.—(i) Introduction, (ii) Religious codes and their significance, (iii) The Hindu attitude, (iv) The Teachings of Buddha, (v) Zarathustra and his religion, (vi) The Sikh view-point, (vii) The Moslem outlook, (viii) The Humanitarian attitude, (ix) Medicinal values of the products of the cow and (x) History of cow-protection.

The author has tried to deal with the subject impartially, and the book is worth-reading.

COMPARATIVE STUDIES IN VEDANTISM : By Mahendranath Sircar, M.A., Ph.D., Professor of Philosophy, Sanskrit College, Calcutta. Published by the Oxford University Press. Pp. XIII+314. Price Rs. 10.

We welcome the book as a valuable contribution to the Vedantic Literature. It is a scholarly treatment of Neo-vedantism. He has drawn materials not only from Saukara, Ramanuja, Nimbarka, Vallabha and Baladeva but also from Vacaspati, Citsukhacharya, Vyasa-raja-Swami (of 'Nyayamrita' fame) Madhusudan ('Advaita-Siddhi'), Sarvajnata Muni, Vedantadesika, Jiva Goswami ("Sat sandarbha" and) others.—Scholars who are more admired than read or understood. The author has dealt with the ontology and epistemology of the Vedanta as well as with its practical aspects.

Besides the Preface, there are seven chapters in the book under the following headings :—

- (i) Epistemological Approach
- (ii) Categories of Existence.
- (iii) Appearance
- (iv) An Estimate
- (v) The Creative order
- (vi) Sources of knowledge
- (vii) Realization and discipline.

The author has, throughout, taken a comparative view of the subject. His exposition is clear and his critical reflections are instructive. The book is recommended to the students of the Vedanta.

THE CENTENARY OF THE BRAHMO SAMAJ. An appeal to the Brahma Public and to all fellow-theists. By Prosanto Kumar Sen, M.A., LL. M. (Cantab) of Gray's Inn, Barrister-at-Law. Published by the Students Emporium Booksellers and Stationers, Patna. Pp. 49.

The booklet has been sent to us for review. Our interest is purely historical and we shall discuss the subject from the standpoint of history.

The author tries to prove that the Brahma Samaja was really founded on the 11th of magh, Saka 1751, corresponding to the 23rd January 1830. But his conclusion is based upon uncritical evidence drawn from secondary, and tertiary sources. The earliest and clearest statement on the subject is that of Maharshi Devendranath Thakur. He writes in his autobiography :—

१७५० शकेर भाद्र मासे वोडासाँकोख कमल बसुर वाड़ी भाड़ा लक्ष्मी तादीते प्रथम ब्राह्म समाज संस्थापित हय । (पष्ठ परिच्छेद पृ: ७१—७२, तृतीय संस्कारण) ।

The following is a literal translation of the above passage :—

"In the month of Bhadra, Saka 1750, the Brahma Samaja was first founded in a hired house belonging to Kamal Basu in Jora-Sanko."

Saka 1750 corresponds to 1828 A. D.

On the 26th of Vaisakha, Saka 1786 Devendranath delivered a discourse on the following Subject—

ब्राह्म समाजेर पंचविंशति बत्सरेर परीक्षित वृत्तान्त (25 years' experience in the Brahma Samaj) In this discourse the following passage occurs:

"तिनि १७५० शके कमल बसुर वादीते ब्राह्म समाज रोपण करेन । १७५१ शके एइ स्थाने ताहा प्रतिरोपित हय" ।

"In 1750 Saka he [=Rammohan] planted the Brahma Samaja in the house of Kamal Basu. In 1751 Saka that was transplanted here" [in the ground of the Calcutta Brahma Samaja afterwards known as the Adi Brahma Samaja].

There is an earlier authority still and this authority is no other than Rammohan Ray himself. He wrote a letter to James Pattle, Esq., on Nov. 21, 1828. In this letter he makes mention of—

(a) 'the institution lately established in Calcutta' and also of

(b) 'The first discourse delivered on the opening of the institution.'

The same statements occur, with a slight variation, in his letter to Babu Dwarakanath Tagore written on Nov. 25, 1828.

[The variation is in the use of the word "formed" in place of the word 'established' quoted in "a"].

The first discourse referred to above is the following :—

परमेश्वरेर उपासना विषये प्रथम व्याख्यान । श्री रामचन्द्र शर्मा कर्तृक । ब्राह्म समाज । कलिकाता । बुधवार, ६ भाद्र, शकाब्दा । १७५० ।

It means—"The first discourse on the worship of God by Sri Ram Chandra Sarma. Brahma Samaja. Calcutta, Wednesday, 6th Bhadra, Sakabda 1750."

So we see that the Brahma Samaja was established on the 6th Bhadra, Saka 1750 (the 20th August, 1828).

There is a serious mistake in Mr. Sen's booklet. He writes in *italics* the following passage :—

"The date of the opening day of the Brahmo Samaj viz., the 11th of Magh (23rd or 24th January) was fixed upon for its anniversary."

It is quoted from the autobiography of Maharshi Devendranath Tagore translated by Satyendra-nath Tagore and Indira Devi. The passage has been wrongly translated. The original Bengali passage is :—

"ब्राह्म समाजेर गृहप्रतिष्ठा दिवस, ११ भाद्र, शकाब्दादि ।

ब्राह्म समाज प्रवर्तित हयल" (पष्ठ परिच्छेद, तृतीय संस्कारण पृ: ७१)

'ब्राह्म समाजेर गृहप्रतिष्ठा दिवस' does not mean the opening day of the Brahmo Samaj: but it means "The day of the consecration (प्रतिष्ठा) of the house (गृह) of the Brahma Samaja."

"The consecration of the Brahma Samaj building" is not the same as "the foundation of the Brahma Samaja."

Hence the conclusion is that the Brahma Samaja was founded on the 6th of Bhadra, 1750 (20th August, 1828) and its prayer house was consecrated on the 11th of Magh, 1751 (23rd January, 1830).

MAHES CHANDRA GHOSH

"THE INTERPRETER GEDDES—THE MAN AND HIS GOSPEL": By Amelia Defries (with portraits and illustrations). Published by George Routledge and Sons Ltd. Broadway 68-74 Carter Lane, London, E. C. 1927. Pp. 334. Price 10s. 6d.

Patrick Geddes stands for life—for the study of living things in their environment. Possessing a mind vast and intense Professor Geddes has in turn applied himself to the various living subjects of the world—though he is popularly known as a botanist and townplanner. Biology, Economics, Sociology, Geography, Physics and Philosophy have all at one time or other attracted him. A man of abundant sympathies he has tried to interpret to us his wonderful conception of life.

Such a man who is more an institution than an individual excites study and in this present volume we have an illuminative study of him by Miss Defries. Amelia Defries who seems to know her subject well has attempted to interpret The Interpreter Geddes to us and in this effort she has not been a failure. Her treatment of her subject is a bit novel but interesting.

The book which begins with a foreword by Rabindranath Tagore is a neat attractive volume divided into 15 chapters. The chapters include one on The Outlook Tower and one on Art and Sex both of which seemed to us particularly interesting. We invite the attention of educationists to this volume which would amply repay perusal.

R. C. G.

THE HISTORY AND ECONOMICS OF THE LAND SYSTEM IN BENGAL: By K. C. Chaudhuri; with a Foreword by Sir P. C. Roy. The Book Company, Ltd. Calcutta. Pp. 148; price Rs. 5.

The book is divided into two parts—Part I, covering nearly two-thirds of the book, traces the history of land settlement in Bengal from the earliest Days of British rule; and Part II discusses the economic evils of the present system of divided ownership of land in Bengal, in which neither the Zemindar nor the ryot can look upon himself as the actual proprietor, and suggests remedies.

The author thinks that Lord Cornwallis made a great mistake in entering into a permanent settlement with the Zemindars of Bengal and thereby recognising them as the virtual proprietors

of the land, to the exclusion of the cultivators, who were its real proprietors. A system of permanent settlement with the latter would have saved the Government and the people from much subsequent harassment and would have been also conducive to the best interests of the country. But, as Sir P. C. Roy points out in his foreword, it is easy to be wise after the event. When Lord Cornwallis entered into a permanent settlement with the Bengal Zemindars, he did so because the only other practical alternative that presented itself to him at that time was a settlement with the revenue farmers (which would admittedly have been far worse) and because he sincerely believed that he was helping to create a class of gentlemen farmers who would play the same part in the improvement of Indian agriculture as Townshend, Bakewell, Rookingham and others had played in the improvement of English agriculture. If the Zemindars have grown indolent and spent on selfish pleasures all the unearned increments of land values that they have received since 1793, the fault can hardly be laid at the door of Lord Cornwallis. The Zemindar is the author's *hete noire*, for whom he has not a single good word to say in the course of the first hundred pages of his book. We hold no brief for the Zemindars, who as a class have been true neither to themselves nor to the people placed under their charge; but we think that the author has not tried to grasp the peculiar difficulties of their position in the early stages of the Permanent Settlement, when with very inadequate incomes and insufficient collections they were called upon to meet the Government dues regularly. The author holds the Zemindars responsible for their failure to pay the Government revenues regularly, saying that such failures were intentional—were, in fact, arranged by the Zemindars themselves in order to bring about forced sales of their estates, when they hoped to repurchase them *benami* at a reduced revenue from the Government. Though this explanation has sometimes been given, it is hardly convincing. A more reasonable explanation of their failure seems to lie in the heaviness of the Government assessment, amounting to nine-tenths of the net collections, which the Zemindars were not always able even to collect from their tenants, much less pay to the Government. The fact that with the gradual settlement of waste lands and consequent improvement in the position of the Zemindars, sales for arrears of Government revenue became much less frequent, also militates against the author's view-point.

In the Second Part of his book, dealing with the economics of land settlement, the author somewhat relents from his attitude of hostility towards the Zemindars and shows a better appreciation of the difficulties of their position. Thus at page 115 he says:

"Though the law leaves the Zemindar the power to make permanent improvements, the inducement for doing so does not exist to any appreciable extent. Fully deprived of his right of weeding out the unfit cultivators, and effectively discouraged from making improvements, the Bengal Zemindar occupies today a position which is extremely anomalous." Discussing the pros and cons of the various systems of land settlement, he comes to the conclusion that a system of pure peasant proprietorship would be the most suitable

system for Bengal at the present moment; and he asks the Government to introduce this system in Bengal by bringing out the Zemindars. As a first step, the Government may pass permissive legislation enabling the more solvent tenants to buy out their Zemindars by paying them the capitalised value of their rent. This would involve no burden upon the state and the Zemindars also would incur no pecuniary loss. If the Zemindars object to this kind of expropriation, they may be told that "the Permanent Settlement did not confer full proprietary rights on them unconditionally and for all time to come." Such proprietary rights as were conferred upon them in 1793 have been already seriously curtailed by Government tenancy legislation; and this process will go on in future until the Zemindars have been converted into mere rent receivers. Why not, then, go the whole hog at once and buy the Zemindars out in the interests of agriculture (which under the present system of divided ownership is daily going to the dogs) and of society at large?

The reader will note the analogy with Irish land legislation in these proposals of the author. We wish he had discussed the question of expense a little more in detail. To us, that seems to be an insuperable obstacle to the realisation of the scheme. He has, however, produced a remarkable and thought-provoking book and we strongly commend it to the notice of all readers of this Review. The publishers also are to be congratulated on the excellent get-up of the book.

ECONOMICS

WESTERN WORLD TRAVELS: *By Lalchand Navalrai Karna, Advocate, Larcana (Sindh), price Rs. 1.*

The book gives an account of the author's travels in England, America, Egypt, Palestine and many other countries of the West. The author seems to be much interested in sight-seeing and revels in moving from one place to another. The book, however, does not make much interesting reading.

STUDIES IN ADDISON AND HIS TIMES: *By Professor R. A. Kulkarni, M. A. Extension Sangli, Price Rs. 1-8.*

The book is a useful help-book for university students, and is done with much care.

MISCELLANY: *By Dharendra Kumar Mukerji, M.A., B.L. of the Bengal Civil Service, published by M. C. Sarkar and Sons, 90-2 A, Harrison Road, Calcutta.*

The book is a collection of miscellaneous articles on such subjects as "English Prose literature," "The Burdwan Raj Public Library," "Our Industrial Needs" and "The Religious Out-look of the Day," and shows the range of the author's sympathies as well as interests.

THE CHILD ACTORS: *By Harold Newcomb Hillebrand, published by the University of Illinois, Price Rs. 1.*

It is a welcome production for the students of Elizabethan stage, for it traces the history of children's companies from 1100 to 1615 A. D. The author of the book is to be congratulated on

presenting a large mass of material in a coherent and agreeable way.

DIWAN CHAND SHARMA

THE ART OF JAVA : By O. C. Gangoly, Editor
Rupam. Published from 6 Old Post Office Street, Calcutta.

This is the second volume of the series entitled "Little Books on Asiatic Art," launched by Mr. Gangoly. The booklet contains 67 illustrations and 16 diagrams to elucidate the history of Indo-Javanese art—one of the most remarkable branches of Colonial Indian art. In emphasising the importance of this line of study Mr. Gangoly rightly observes: "The art of Java really recovers to us one of the lost pages of Indian Art and helps us to reconstruct the continuous development of the history of Indian Art. It is one of the outlying frontiers of the civilisation of a Greater India stretching itself to shores beyond the moving seas." What a rich harvest is awaiting us that way is amply demonstrated by the author whose discrimination, taste and above all comparative vision render his tribute to Greater Indian Art an object of permanent inspiration. Lovers of Indian Art will find him here, as in the pages of his '*Rupam*', an illuminating guide and an ardent interpreter. So the Greater India movement in history and art will get a grand impetus from this noble attempt of the author to place in the hands of the public the largest possible specimens of this art at the cheapest price.

We beg to strike here none the less a note of caution. Starting our investigation from India to Greater India—from the centre to the circumference as it were—we may fall unconsciously into the habit of assuming every important manifestation of Greater Indian art and culture as a mere projection of or deviation from Indian models. But that attitude is unhistorical and it would stand in the way of our appreciating fully the specific contributions of our colonial brethren, their originality, their ethnic individuality—in fact, all that goes to develop the local colour, nay more, the regional equation which is no less important and determining a factor in the creative plane than the personal equation in the domain of literature. The impact of the Malayo-Polynesian spirit on the Indian one is no less striking and important a line of investigation and Mr. Gangoly should have remembered that the prolonged researches and painstaking analysis of experts like Prof. Krom in Java and Mon Parmentier in Cambodia, had led them to conclusions that do not bear him out in his rigidly logical hypothesis that in as much as India is the main source of artistic creation in Greater India "the transformation is a degeneration into rather than an evolution, developing an Indonesian type." Those who had the privilege to watch the rich variety of ornaments and costumes in the different provinces of *Insulinidia*, to listen to the wonderful Polynesian orchestra *Gamelan*, supplying the musical and rhythmic commentary to our Ramayana and Mahabharata, and above all those who had the chance of witnessing in the mystic *fonde* of Javanese twilight, the strikingly original procession of forms in the Wayang Shadow Plays, will admit that the federal interaction and interpenetration of Indian

and Greater Indian cultures has produced aesthetic results of inestimable value.

INDIAN CULTURAL INFLUENCE IN CAMBODGE : By Dr. Bijan Raj Chatterjee Ph. D. (London) D. Litt. (Punjab) Published by the University of Calcutta. Pages XV+303.

Dr. Chatterjee is one of the few Indian scholars who had made the history of ancient Hindu colonisation a subject of special study. Those who have read his brilliant summary of Indo-Javanese culture in his "Indian culture in Java and Sumatra" (Greater India Society Bulletin No. 3), has been convinced that he has brought along with a thorough historical spirit, a rare penetration into the culture-history of Greater India. The present volume under review, was crowned with the doctorate of the London University and happily the University of Calcutta has published it, as one of its series on Indology. Within the small compass of three hundred pages Dr. Chatterjee has condensed the voluminous pages of research from the prolific pen of French *savants* like Bergaigne and Barth Finot and Coedes, Aymonier and Parmentier. The extremely lucid and engaging style of the author makes his narrative read like a novel. Starting from the twilight regions of "Early legends and tradition" in the history of the Hindu Colony of Cambodia, the pioneer in colonisation Brahman Kaundinya, his marriage with Soma, the daughter of the local Naga chief and the foundation of the Indo-Cambodian line of Kings—the author gradually takes us to the surer and firmer grounds of historical research when we find important Sanskrit inscriptions of extraordinary interest. With the instinct of a true historian Dr. Chatterjee is not satisfied merely in tracing the Indian influence on Cambodia but is ever ready to show "how the ideas and institution of India were transformed when introduced among foreign races". Transformations were indeed inevitable and far from being invariably degenerations, often led to phenomenal creations, as we find amidst the stone-epics of Bayon and Angkor Vat down to the 11th Century A. D. The author has treated the political and cultural history in an organic way and his dramatisation of Indo-Cambodian annals is so succinct and vivid that even a Jayman, with no knowledge of French or of the formidable publications of the French school of archaeology, will fully appreciate the story.

Successful presentation apart, the book embodies some original findings of the author that is bound to attract our attention. Dr. Chatterjee is the first to point out that from the 8th century onwards, Magadha and Pala Bengal played a more important role in Greater India than the colonists from South India. The penetration of *Nagari* script in Javanese epigraphy together with the legend of Dipamkara's voyage to the centres of colonial culture in Sri Vijaya as have recently been found in an early Nepalese manuscript, all go to strengthen the brilliant hypothesis of Dr. Chatterjee. Not stopping with scripts and epigraphs, he ventures to open other promising fields of comparative study, those of the cults and folklores. He shows how the Mahayana doctrines had spread to Sri-Vijaya and Kambuja from Magadha (pp. 248-255). So also how the Tantra-yana and Tantric iconography

penetrated Greater India mainly from Bengal (pp. 258-267). His comparison of a Bengali folk tale with a Cambodian Fairy tale is equally brilliant and thought-provoking (pp. 267-275). In architecture, if the Mahabodhi temple had supplied models or suggestions to Burma and Cambodia, the recent discovery of the Paharpur temple in North Bengal dated as early 479 A.D. is about to link up the brick architecture of Eastern India with that of our far Eastern Colonies, especially Java and Champa. Resemblances no less striking have been detected between in the domain of iconography,—especially in the bronzes of Nalanda and Java. So, Dr. Chatterjee's book has appeared in a very opportune moment, opening new vistas of historical research. We congratulate him heartily on his publication and recommended it to all lovers of the culture history of India and Greater India.

KALIDAS NAG.

SANSKRIT-ENGLISH

BEATITUDES FROM KALIDAS : By Mr. K. A. Padhye B.A., LL.B., *Vakil High Court, Bombay. New Bhadradi, Girgaon, Bombay, 1927.*

Considering the fact that "though the Indian people are proud of Kalidas, they do not study him," the attempt of our author in presenting the beauties of the Poet in a moderate compass deserves the sincere thanks of the lovers of the Poet and Sanskrit literature. The most beautiful and effective passages are culled under five heads: devotional description of Nature, dialogues, emotional, and proverbial sayings. All these go to show the power and charm of the greatest poet of India.

Mr. N. C. Kelkar adds a very suggestive Foreword in course of which he compares the Poet with the other luminaries of Sanskrit literature. In the introduction the author discusses the various points bearing on the life and art of the Poet. He quotes and also summarises in an appendix the ingenious views of Pandit Lachmidhar Kalla as the influence of the *Pratyakhya* Darshana of Kashmir on the Poet. A collection of the encomiums on the Poet both by Eastern and Western writers is an interesting feature. An appendix is fittingly devoted to the in-comparable similes of Kalidas. The paper on "Kalidas and Music" by Sardar G. N. Mujumdar, which is reproduced as an appendix is a profitable study in itself. We could only suggest the inclusion of the interesting study of Dr. Satyacharan Law on the ornithology of Kalidas.

RAMES BOSE

HINDI

PRANAYANA : Translated by the G. P. Srivastava, B.A., LL.B. Published by the "Chand" Office, Allahabad.

This is a translation of the late Mr R.C. Dutt's "The Lake of Palms." This second impression shows its popularity.

MIR KASSIM : By Mr. Hariharnath Sastri.

Published by the Kashi Vidyapith, Benares. To be had of the Jnan Mandal, Benares, 1927.

The Jnan Mandal series, of which this work forms a volume, is a very valuable contribution to Hindi literature. It has almost entirely devoted itself to the publication of political history of India.

Mir Kassim, though he was one of the later Nawabs of Bengal who were a mere creature of the English, possessed a character of his own. He came to a conflict with the English and lost his all, but he could not follow in the footsteps of Mir Jafar who agreed "the enemies of the English are my enemies." His history is a good political lesson for the Indians, specially when the Hindus and Muslims do not see their way to come to a common conclusion for a political fight against the foreign rulers. The work has been carefully compiled, and we hope it will succeed in attracting the popular mind.

SUDDHI PRABHAKAR : By Kashiram Barma. Published by Seth Narainlal Banshilal, 20 Apollo St., Fort, Bombay.

Validity of the present Suddhi movement is shown in this book with the help of Hindu scriptures and traditions. Some *mantras* are given at the end.

RUDRA KSHATRIYA PRAKAS : By Thakur Rudra Singha Tomar, Secretary, Indraprastha Kshatriya Sabha, Delhi.

Traditional history of the Kshatriya clans together with their social customs is briefly described in this book. We have a connected account of such important clans as played important parts in Indian history. It will be found useful to scholars in comparing these materials with those derived from inscriptions and coins. The story of the Gaur and Mauryad (?) are specially interesting. We think the author should have given reasons for taking Buddha to be one of the Mauryas. These data like those of the Bengal *Kulasastras* should be tackled with caution.

JARASANDHABADHA MAHAKAVYA : Edited by Mr. Brajaratna Das, B.A. The Kamalmani-granthamala office, Benares.

This is an incomplete epic dealing with an incident of the *Mahabharatam*. Here Krishna does not appear as merely given to philandering business, but is a hero and skilled in martial affairs. The editor has added notes on difficult words.

RAMES BASU

BHARTIYA NARESH OR INDIAN RULERS : By Sri Jagadish Sinha Gahlot. Published by the Hindi Sahitya Mandir, Ghataghar, Jodhpur. Price Rs. 1-4

This handy volume of 138 pages, though not marked by erudition, is a welcome contribution to Hindi literature so poor in works on Indian States, as a book of ready reference for the Hindi-knowing public interested in the Indian States. It is a compilation of useful information on the general condition of the 700 states including the Independent kingdoms and their area, population

and annual income, besides the race and the date of birth and installation of the rulers and a list of the treaties and alliances between the British Government in India and the Indian States. At the end are given extracts from important pronouncements made by British statesmen regarding the States from time to time. The price is rather high.

R. N. C.

MARATHI

BIHARAT VARSHA (*a short Gazetteer of Hindustan*): By Shridhar S. Balsangkar. (Poona) Re. 1-8.

This small volume of 214 pages falls between two stools; it is too short to serve as a Gazetteer of a vast and varied country like India and its contents are too detached and too lacking in compact arrangement under general principles to be a geography of India. However, as a very brief compendium of the information supplied in the first four volumes ("Indian Empire", or general information) of the latest edition of the *Imperial Gazetteer of India*, followed by 86 pages of descriptions of famous places, it should prove of some use to vernacular readers.

SIR R. BADEN-POWELL (*a biography*): By Y. D. and L. D. Joshi, with a Foreword by the Hon'ble Sir C. V. Mehta, Scout Commissioner, Bombay, Publishers Phoenix and Eagles, Surat. Price Re 1-8.

India is interested in the biography of Sir R. Baden-Powell only as the originator and founder of the Boy Scout movement. But curiously enough in the book under notice not even half a dozen pages are allotted to explain the nature of the movement which has opened numerous branches in India, or to answer objections raised against it here and elsewhere. A full account of the organisation of the movement in India would have enhanced the value of the work.

SELECT STORIES FROM THE CHITRAMAYA JAGAT: By several writers. Published by the Chitra-Shala Press, Poona. Pages 300. Price Re. 1.

A collection of stories and humorous writings likely to be popular among Marathi readers.

SHAKUCHA BHAN OR SHAKU'S BROTHER: By Capt. Gopal Rao and Mrs. Limaye. Publisher Mr. N. G. Limaye, Chikhawadi, Bombay. Pages 94. Price 0-12-0.

The sub-title of this book *viz.*, stories of love and war really indicates the nature of the stories.

This is a collection of short stories contributed from time to time by the writers to several Marathi periodicals. There is a ring of family air about the book which is a joint production of husband and wife and the writer of the foreword being the elder brother of the former, and the book is named after Shaku, the daughter of the writers, whose picture adorns the title page. The stories in themselves also show considerable originality and will be read with pleasure.

MANUSMRITI (with Marathi translation): By Mukund Shastri Mirojkar. Publisher—the Chitra-Shala Press, Poona, Pages about 600. Price Rs. three.

The foolish demonstrations of the burning of Manusmriti by some hot-headed Brahmin haters at Mahad and also in Madras have not been able to put the work out of existence as is evidenced by the fact that it has now appeared in a more permanent and beautiful garb and is likely to attract greater attention of Marathi readers to the hoary book of laws. In the preface covering 40 pages is given a brief summary of the work.

V. G. AIRT

PORTUGUESE

A INSTRUCAO PUBLICA EM GOA: By Santana Rodrigues, (Lisbon.) 50 Pp.

This is a reprint of an article published in the *Scara Nova*. Senhor Rodrigues, a son of Goa, now working in the Medical College of Lisbon, is naturally anxious to improve the education of his native land. He traces the history of educational institutions in Goa territory from the earliest Portuguese occupation, and mourns the decay of learning, the lowering of the general intellectual level and the departure from modernism in India under Portuguese sway. He writes "Goa has a tradition the honouring of which imposes responsibilities; it is necessary to give to her education greater efficiency so that she might be raised in future into the seat of a central University. The Universities of Calcutta, Bombay and Madras,—founded on a date posterior to the Medical School of Goa founded in 1801 by Miranda e Almeida—are today centres of the investigation and diffusion of science, which do not fear in any way to stand comparison with the best of their kind."

Goa ought not to be contented with sending her sons to foreign universities and herself stagnating in mental decrepitude, without any high hope which might spur her to existence, without a superior spiritual ambition which might justify a fruitful future. Goa ought to endeavour to throw away the heavy and sorrowful load of vicious traditions by reaping the copious and prolific harvest of contemporary ideas." (p. 46).

On the popular language his views are: "It is this Marathi, half barbarous, vitiated with Portuguese and Kanarese vocabularies, and at times softened by the Marathi and Sanskrit idioms of the missionaries, that is the vernacular idiom of the Goanese, (p. 30).—Konkani is, then, nothing except the Marathi of primitive times, not yet relaxed by the popular locations and forms, and penetrated, in the New conquests [*i. e.*, Bardes and Salsette], by modern Marathisms, among the Shenvi Brahmans by Sanskritisms, and among the Christians of Goa by Portugueseisms and other vices peculiar to a ruined language. And this dialect—disfigured and polluted by all foreign usages,—is the vernacular idiom of the Goanese." (p. 32).

YASO

ASSAMESE

SAKUNTALA: By Ram Narayan. Edited by Rai Sahib Durgadhar Bar-Kataki, Retd. Inspector of Schools, Assam. Published by the Editor from 94-1 Upper Circular Road, Calcutta.

It is a matter of satisfaction that the Rai Sahib, on his retirement, has given himself wholly to the

onerous task to collecting and editing the old literature of Assam. We here have the story of *Sakuntala* in an epic form, written by Ram Narayan, surnamed Kavi Raj Chakravarty. This poet lived at the Court of Assam, during the reign of Rudra Sinha, and wrote his work about 1731 A. C.

Though the poet derived his materials from the Sanskrit sources, he embodied new episodes in order to embellish his poem which is on the whole a new thing in old Indian vernacular literature. The style is simple and the language shows the proximity of the tongue of Assam to that of Bengal even about the middle of the 18th century. This work will be found useful by scholars interested in the comparative study of the eastern group of the Indo-Aryan languages.

RAMES BOSU.

BENGALI

ASHIM CHATTERJEE (PART I): *Student life*: By Surendra Kumar Sastri. Published by Nighore Chandra Dutta, Bharata Aushadhalaya, Dacca. 12 annas. For students 8 annas.

There are good points in the book but some of the precepts are demoralising. We cannot recommend the book.

MAHES CHANDRA GHOSH

MAHATMA ANWINI KUMAR: *By Sarat Kumar Ray, Messrs. Chakraverty Chatterjee and Co., Ltd. 15, College Sq. Calcutta, 2nd Edition. Price Re. 1 as. 8. 1928.*

The first edition of the book was published about a year ago. Its publication in the second edition within such a short time proves that it commanded a wide popularity. In this edition our author has added several new chapters, viz., Anwini Kumar and Brahmoism, Preface, etc. As we said when reviewing the first edition we reiterate again that this excellent and well-illustrated biography will be accorded a welcome reception from all quarters.

P. C. S.

SANGIT-SUPHA: *By Sreemati Premilata Devi with an introduction by Sj. Gopeswar Banerjee. 19th-Cy. Oct. 171+12, cloth bound. Price Rs. 3.*

The authoress, who is an amateur musician of repute and a pupil of the great *ustad* Gopeswar Banerjee, has given in this excellent book the word and music, in *Akar Matric* Indian notation, of 55 representative Kyal, Tappa, Thumri, Bhajan, Hori, Gajal and Bengali songs. The songs are mostly by famous composers such as Sadarang, Adarang, Sanad, Kadar, Tulcidas, Shori and others. Some of the Bengali songs are by the authoress herself. The work of notation has been faultlessly done and the general get-up of the book is excellent. We congratulate the authoress, who is a daughter of Sir Rajendra Nath Mukherjee, on her success as a writer and a composer in the field of Indian musical literature.

TAN MALA: *A book of Kyal Music containing*

sixty songs and notations giving necessary Tans and Bnats. by Sangitacharya Gopeswar Banerjee, published by Dwarkin & Sons, Calcutta. Royal Oct. 170+12, paper cover. Price Rs.3 only.

Sangitacharya Gopeswar Banerjee is one of the foremost musicians and musical writers in India. He has published many standard books on Hindu music and this fresh addition is on a par with its predecessors. It is a book which by providing notations for *Tans* and *Bnats* will remove a real want. For students of music always find it hard to master *Tans* and *Bnats*, most notations being restricted to the mere body, i.e., *Asthayi*, *Antara*, etc., of the song. We expect the book will have a wide circulation among music lovers.

SANGIT LAHARI—A book of Kyal, Tappa and Thumri songs: *By Sangitacharya Gopeswar Banerjee. Royal Oct. 254+18 with two three-colour plates of the author and the Maharaja of Mayurbhanj, who generously defrayed the expenses of the book. Published by the author. Paper cover. Price Rs. 3 only.*

The book is one of the best we have seen on Kyal, Tappa and Thumri music. It contains many famous songs as well as short notes on pronunciation and the reading of the notations, Sj. Banerjee is doing real good work by his excellent publications. The present revival of classical music is not a little due to his untiring energy and self-less service to Hindu music. We hope all libraries and connoisseurs will obtain whole sets of his works which are practically the only comprehensive series of books in Bengali on the different branches of Hindu music.

GOPESWAR-GITIKA: *A book of songs with notations containing various compositions by Sangitacharya Gopeswar Banerjee; Royal Oct. 82+12, two plates. Price Rs. 1-8. Author Rameschandra Banerjee.*

The author Sj. Rameschandra Banerjee, B.A., is the eldest son of Sj. Gopeswar Banerjee and is also an expert musician, the winner of numerous medals and prizes. His effort at classifying and publishing the songs composed by his gifted parent enables us to know the latter more intimately; for Sj. Gopeswar Banerjee is not only a musician of rare talent, but he is also a first class composer. The 36 songs in the book should find a place in all collections of good books on music.

ASHOKE CHATTERJEE.

NEPALI

NEPALI SHAHITYA (*Chaturtha Bhag*): *By Parasmoni Pradhan and Seshmoni Pradhan. Published by Mackmillan & Co. Price 7 as.*

The authors deserve congratulations on the success they have attained in bringing out this excellent text-book in Nepali vernacular at such a cheap price for boys of the 5th class standard in primary and secondary schools. A special feature of the book is the large variety of subjects dealt with within a short compass, which is sure to make it interesting as well as instructive to its readers. Great care seems to have been taken to inform young minds with knowledge of up-to-

date topics and events of interest, such as the Prince of Wales's visit to India and to Nepalese Terai, the mount Everest Expedition, the Great World-war and Nepal's contribution to it. In order to popularise science amongst Nepali boys, several essays have been devoted to subjects like telephone, aeroplanes, usefulness of stream and agriculture—all of which have been treated in a manner so as to make them intelligible to the ordinary reader. Stories, fables, and poems by some of the best Nepali poets have also been included and questions for exercise, and hints on grammar given at the end of each piece, which are likely to prove useful to the boys. In short, the book leaves hardly anything to be desired.

NEPALI SHAHITYA KATHAMALA: *By Parasmoni Pradhan and Seshmoni Pradhan. Published by Macmillan and Co.*

This book, which is intended as a text for the 4th and 6th classes of schools where Nepali vernacular is taught, gives in simple and elegant Nepali some of the most interesting tales from the Hindu legends, as well as one story from the Legends of Greece. The legends have been selected with a view to illustrating certain abstract virtues such as piety, love of truth, perseverance etc., and will it is hoped make a special appeal to the youthful imagination. The glossary at the end of the book explains all difficult words used in the Text. The book deserves wide popularity amongst school boys reading Nepali.

NEPALI VYAKARAN: *By Parasmoni Pradhan and Seshmoni Pradhan. Published by Macmillan and Co.*

This book supplies a long-felt need for a Nepali grammar specially adapted to the requirements of school-boys reading Nepali. Nepali grammar being still in an early stage of development, the authors have shown great care and discrimination in laying down rules for young learners, basing their conclusions upon the best models in Nepali literature. Useful hints on intricate points of grammar seem to have been taken from the advanced studies on the subject made by Pandit Gururaj Hemraj, C. I. E., whose treatise 'Chandrika' has been the only good book hitherto extant in the field. To make the book useful to boys and teachers alike, rhetoric and prosody have also been included, and questions for exercise suggested at the end of each chapter.

ANIMESH CH. RAY CHOUDHURY

KANARESE

GEETAYA-GUTTU: *By R. R. Diwakar, M. A. LL. B. Editor, Karmaveer, Dharwar. Pages 300. Price Rs. 1-2: to be had of the Author.*

This is one more splendid service of Mr. Diwakar to the people of Karnatak. He has presented to them the Bible of Hindu Religion, the Bhagavad-Geeta in a lucid and beautiful Kannada. The rapid sale of his two volumes of Upanishad-Prakash bear testimony to his popularity as a writer on philosophical topics and the present attempt of his will also be accepted gratefully and perused with avidity by his admirers.

The book is, on the whole, a propagandist publication. Mr. Diwakar is the typical representative of those that are striving their best to regenerate Karnatak, believing as they do, the regeneration must proceed on the spiritual basis. (p. 26). In order to initiate his fellow-men of Karnatak into a searching study of the Geeta he has explained succinctly but comprehensively in a long preface of nearly a hundred pages, the intrinsic merits of the book and its unique position in the World-Literature.

This long introduction even seems in many places to be halting and at others discursive and in general diffuse and verbose as in oration. As the author is constrained on the one hand, by the measure of space, he has not been able to attend to the first palpable short-coming and on the other, as he intends the book to be in the main a book of propaganda he seems to have indulged in the last two, to a slightly injudicious degree.

The author has as far as possible avoided the sectarian quibbling but unfortunately freely used and the technique of both the Shankara and Madva sects is almost insidiously drawn into interpreting the Geeta philosophy as one of Monism but Monism of a peculiar and personal nature. The consequence of such promiscuous use of technique leads the reader on to confusion of thought regarding the bearing of the Geeta on the vedic religion and the existence of personal God.

The translation of the verses of the Geeta is pretty, faithful though liberal.

The get-up of the book is sufficiently attractive but a note of dissatisfaction will have to be sounded in the matter of the printing of the book. The Press and the proof-corrector seem to have not realised their responsibility to the author and the public at large. The author is at the mercy of the reader (vide his note to the corrigenda) and if the reader mis-interprets him the author must thank the press and the proof-corrector. It is hoped, however, that the innumerable mistakes, mostly of the Press, that unusually disfigure the book at present will be removed in the 2nd edition.

A. S. HARNHALL.

GUJARATI

THE SHIPPING OF GUJARAT: *By Ratnamanirao Bhimrao. Printed at the Kumar Printing, Ahmedabad. Pp. 38. Paper cover. Illustrated. (1927).*

This is the reprint of a contribution by the writer to the Vasant Silver Jubilee Memorial Volume. This subject of the shipping of Gujarat is virgin soil, and Mr. Ratnamanirao has by his faculty for research, approached it in a very interesting way. He is slowly forging ahead, as a writer interested deeply in the antiquities of Gujarat and we see in his work the promise of sound scholarship. He has ransacked various literatures to arrive at a correct history of our shipping. The vocabulary of vernacular shipping terms and of the ship-building yard is indeed very useful. The illustrations are nice also.

VIJAN VICHAR: *By Popatlal Gorindalal Shah, M.A., B.Sc. Printed at the Aditya Printing Press.*

Ahmedabad and published by the Gujarati Vernacular Society. Paper cover; pp. 388. Price Rs. 1. (1927).

Amongst the very few Gujaratis who are making genuine exertions to build up a literature of Science in the language Mr. Shah is one. This book of his is written on the model of Thomson's Introduction to Science, and the reader would feel that this model has been copied and carried out most successfully. The chapters contain most valuable and useful information as to the history and development of various sciences and altogether this book supplies a long-felt want in Gujarati. This is likely to prove a landmark in the path of Scientific Literature.

NIGHANTU ADARSHA (the first Part) : By Vaidya Bapatal G. Shah of Hansol, near Broach. Printed

at the Aditya Printing Press, Ahmedabad. Cloth-bound. Pp. 701+14+20+56. Price Rs. 6-8 (1927)

This substantial tome is a treatise on the Vegetable Materia Medica of our country, and contains various valuable prescriptions of renowned authors with critical notes. Ample quotations are given from various Literatures, and the utility of about 700 different medicinal plants discussed, their names in the different Vernaculars and their Latin equivalents find a place in this book, which, on the whole, is a most remarkable work turned out by a native Vaidya, on the most up-to-date research lines. It is bound to prove useful to the profession and to those laymen who take an interest in medicinal drugs and there are many such amongst us.

K. M. J.

THE SARASWATI PUJA IN THE CITY COLLEGE HOSTEL

By RABINDRANATH TAGORE

(Authorised Translation for *The Modern Review*)

THE Ram Mohun Roy students' hostel is attached to, or under the control of the City College, an institution connected with the Sadharan Brahmo Samaj. Certain students recently waxed grim in their determination, just there, and nowhere but there, to perform a ceremony of image worship. It is not true that the religion of the Hindus would have in any way been hurt by omitting to celebrate a particular worship in a particular place; while, on the other hand, it may rightly be said that it is Religion which is hurt by needlessly hurting the feelings of any religious community. Nay, it would not even be wrong to add that, if by some clever trick, the object of one's worship can be used as a means to outrage one's opponent, that does not redound to the glory of but is rather an insult to the divinity. If any votaries of Saraswati can think that she will be pleased by being used as a stick to deal a painful blow to a community which they cannot bear, they evince but scant respect for their goddess.

Be that as it may, this much is certain that, if any third party, impelled by a sense of public duty, dares to refer the question to the arbitrament of reason, he stands to become the target for the onslaughts of an

excited batch of students. And no one cares, if he can help it, to get mixed up in a controversy wherein there is every chance of rudeness of conduct usurping the place of argument,—for, it is not every one to whom that weapon is available.

Unfortunately, the incident was not confined to a clash between the students and the authorities of a particular college, nor is the principle involved one that concerns only their limited circle. So I feel that I should fail in my duty, if owing to personal disinclination, or risk of odium, I keep silent.

There was a time when the religious differences in Europe broke out in sanguinary conflicts. Those differences are still there, but they no longer lead to quarrels. And, because of that, the European peoples have been able to achieve both social order and political power. The special sense which makes it possible to maintain differences and yet abjure conflicts, may be called the Spirit of Swaraj. For, it is superfluous to say, Swaraj can only become true by the cultivation of that self-restraint which may enable every one of its sections to keep within their respective limits.

Differences due to religion are much greater amongst Indians than amongst the-

peoples of any other part of the world. And intolerance of one another, based on these differences, is the greatest of all obstacles in the way of their advance towards true self-government. That is why, in our country, it is all the more essential to cultivate the good sense which may serve to prevent our religion itself being aggressively used to create dissension of the most destructive kind.

This, of course, we all know, and we all say. And, on our political platforms, we display a wonderful restraint of speech and broadness of mind, especially when one of the parties there happens to be endowed with an overwhelming power of offensive. But, when it comes to a case for the practical exercise amongst ourselves of this same restraint and broadmindedness, it becomes clearly evident that there is some defect inherent in our character working against the spirit of coherence which is necessary for creating national life.

Where a multitude of men live in the same country, social adjustment and freedom of self-determination become for them the greatest fulfilment. And every great people strives with disciplined effort and sacrifice to attain this fulfilment. But man has certain evil instincts, the sinister influence of which tends to retard or destroy his achievement. The chief of these is the propensity of bravado in an iniquitous intrusion of one's own individual tastes and opinions into the region of others' rights, especially when Religion is insulted by giving such bravado its name. If some Shakta should adopt the principle that his religion is vindicated only if he forcibly sacrifices animals to his goddess in some Vaishnava place, then such external observance of his religion needs must hurt the inner truth of that religion itself, therewith grievously wounding the whole social organism. In some cases, those who commit this outrage may, by the sheer violence of their passion, gain the victory; but would that victory be real? On the contrary, does there not lurk a real danger to its well-being in a country which can permit such outrages without protest?

We have always gloried in the fact that it is against the spirit and teaching of Hinduism, intolerantly to create disturbances in one another's religious field. It is because of this that, in sect-ridden India, the Hindus have always unconcernedly given room to alien religions in their country, without any

attempts forcibly to encroach on them. The Hindu has always said that the method of worship must depend on the temperament of the worshipper; and that, so long as he obeys the rules in which he believes, both divinity and devotee are satisfied. The Hindu further says that, if in a place set apart for a particular form of worship, the adherent of a different sect should come and, by guile or force, prevent its due performance, it is the Deity of all sects who is thereby blasphemed. If the Hindu means what he says, then the Hindu religion is not satisfied merely by the performance of a particular ceremony of worship, but requires such performance to be made in its rightful place, in a spirit of true devotion, without annoyance to believers in a different form. The Hindu who, in the intoxication of power, does otherwise, is banished, by reason of such wrongful worship, from his God.

So far for the injunctions of religion, which should be above every other consideration. But let us now come down to a lower plane. On this we have for our guide certain valuable rules of social courtesy. If a particular religious community has charge of a certain college, then mere gentlemanliness dictates that the students of such college should not wound the religious beliefs of that community. And if there be some amongst the former devoid of this quality, then it becomes a case for the external social force called law. It is the fear of this law that prevents any member of society from taking it on himself forcibly to disregard the rights and privileges of any other members. If the Hindu students of Aligarh College, in an access of sectarian pride, should, whether in broad daylight or in the secrecy of night, desire to worship Kali within its precincts, that would not only be against religion and gentlemanliness, but also against the law; that is to say, no civilised society can, for the sake of its own safety, afford to allow this kind of thing to happen. So the culprit in such case will not only suffer the inward shame of having committed an ungentlemanly act, but also be liable to the outward penalty prescribed by law.

On this the question may be raised, was the performance of Saraswati Puja in the Ram Mohun Roy Hostel illegal? Those who have been in charge of the hostel, ever since its foundation, say that it is against the rules.

Unless and until the contrary is proved, we must accept their statement. But even if any of the students should dispute it, they must make their protest in a constitutional way. That is to say, the appeal must be made either to the University or to a Court of Law,—never to their own boisterous wilfulness.

In our own family house in Calcutta, the number of other inmates who are engaged in its various concerns would probably outnumber our family members and, excepting those of them who are Musalmans, they are all image-worshippers in their respective communities at home. If they should suddenly take it into their head that they have the right to worship their goddess in our prayer hall, and if sundry big and influential countrymen of ours, for some religious or social, political or personal reason, should support them in this idea, then, if strong enough, they would be able to dislodge us with contumely and settle the matter to their own satisfaction; but, for all that, would they be able to call it a civilised proceeding? Or hold it out as an example of the Swaraj that is to come? Taste, manners, opinions, religion—these are all personal matters; that is to say, they may take any form according to one's own impulse or habit, passion or predilection; not so the law, which in all civilised societies is impersonal and may not be taken by the individual into his own hand, however obstreperous or well-armed he may be.

No doubt occasions can be conceived when, even at the cost of danger and suffering, it becomes one's duty to break the law. If it be claimed that this is such an occasion, then that is tantamount to saying that the authorities of the Hostel may have been legally, but were not morally right in trying to prevent the Saraswati Puja being performed there. Suppose I admit this for the sake of argument, even then such justification cannot be pleaded within the bounds of the City College Hostel alone. In that case, it would not be right to restrain Mahomedan students, if in accordance with their own religion they wanted to sacrifice a cow in the grounds of a hostel occupied by them but managed by the Hindus. Such restraint is there only to prevent needless hurt to the religious feelings of the Hindus; and every one knows that it is calculated to wound the religious feelings of the Brahmos to hold image worship on their premises.

The only remaining contention might be,

that the Brahmos should not have felt hurt. The same thing can as reasonably be urged by the Mahomedan students of my previous example. They may likewise say that it is not reasonable for Hindus to feel hurt at a cow-sacrifice, considering that they themselves sacrifice the buffalo which also involves the killing of an animal of even larger size, and one that does our ploughing and gives us milk, just like the cow; moreover, in order to strengthen their contention they can even quote certain Vedic customs sanctioning the practice of cow-killing. But whatever the arguments may be, it is obvious that it makes no difference in the pain and annoyance that is felt.

I have also heard it argued that there can be no valid comparison between Saraswati Puja and cow-sacrifice. But the reader should remember, that is not a comparison instituted by me. The Musalman who, on the one hand, thinks cow sacrifice to be enjoined by his religion, also thinks, on the other, that idol worship is an insult to God. He would, in fact, be inclined to use as much force to restrain, or give as much punishment to deter, idol worship, as the Hindu would to prevent cow-sacrifice. If cow-killing is a sin in Hindu eyes, the Musalmans have proclaimed in their history, in letters of blood, that it is a sin beyond all other sins to worship any created thing as God. So that the Muslim's comparison between Cow-sacrifice and Saraswati Puja does not, in his view, seem to be so inapt after all.

However, that may be, it should be the first duty of those, who are so loud in their assertion that their religion demands the performance of their own sectarian worship even on ground occupied by a different sect, to proceed to perform this religious duty on Musalman and Christian territory; for, within the narrow confines of the Brahmo Samaj, there is no sufficient scope for the display of their courage of conviction. They will say in reply that where they lack the power they are relieved of the duty. Does their determination, then, refer only to the Brahmo Samaj, against which force can be used with no great danger to their own physical safety? In such case I have only this much to tell them that they must be prepared to be done by as they would do.

Because, in our country, the bride's relatives are in the weaker position, it often happens that the bridegroom's party boasts of their own superiority, by reason of the

humiliating depredations they are able to inflict on the weaker side. It goes without saying that in such conduct there is neither righteousness nor courage. If this same mentality should tend to crop up, every now and then, in the fields of religion, or politics, or national work, can that be a thing to boast of by one side or the other? Should it not rather be a source of the gravest anxiety to the national Leaders?

In spite of its rules against image worship on the premises, the City College, during a long period in the past, has been accepted and utilised by students of every religious sect. If now some group of men should, by propaganda of cajolery or intimidation, succeed in putting it into difficulties, that would be sowing the seed of rankling thorns in the mind of one of the communities of our own countrymen. Would that be a hopeful outlook for our thousand-times divided people? Would it amount to a cultivation of the spirit of Swaraj which is to give legitimate freedom of self-expression to all natural differences in the communities that come under it?

Those who are the rulers of India are Christians. As to power, they have more than is possessed by any other religion in India. As for contempt and hatred, they are wanting in neither for the Hindu rites and practices. And yet they have not taken to thrusting the Christian form of worship into our homes, our schools, our temples. Had they done so, they would doubtless have had showers of benedictions on such crusade from the pious pundits of their own church. Nevertheless, they have preferred to do without such benediction, rather than propagate their religion by force in the fields sacred to non-Christian religions.

It is my one hope that these *mleccha* Christians may not learn their lesson from the profoundly shastric and devoutly ritualistic religious preceptors of the leaders who are giving their blessings to, or at least withholding their censure from, these gallant throwers of mud and refuse, wielders of bludgeons and old shoes, in the thrilling battle that is to win the victory for their purest of religions.

CORRESPONDENCE

"Monuments of Varendra"

Will any of your numerous readers kindly help me to obtain the following information about a lecture delivered by Mr. Akshaya Kumar Maitreya, B. L., C. I. E., Director of the Varendra Research Society, at the Indian Museum, Calcutta, in 1927? I understand from three different scholars who were present at the lecture that the learned lecturer told the audience that the inscription of the 5th year of Mahendrapala discovered by me at Paharpur in the Rajshahi district in the working season of 1925-26 was not an inscription of the Gurjara-Pratihara Emperor Mahendrapala I. The title of Mr. Maitreya's lecture was "Monuments of Varendra." I shall be much obliged if any of your readers will kindly refer me to any publication where Mr. Maitreya's lecture was published this particular point referred to.

Yours etc.
R. D. BANERJI

"Anti-Separate Electorate League"

It is a happy augury for the future of India that the Muslim intelligentsia have at last realised

the baneful effects of separate electorate and communal representation in various legislatures which are sapping the very foundation of Indian nationalism and Swaraj, and so have resolved to abolish it for good. The more I think of separate electorate the more I am convinced that it should be given a decent burial. Communal representation is a negation of nationalism. It retards the growth of solidarity between the different sections of the Indian people. The more we delay in abandoning separate electorates the more we suffer. Those who have foresight and broader outlook must admit that by maintaining separate electorate we, the Muslims, are in a way creating much anti-Muslim feelings among the non-Moslem section of the Indian people, and partly helping them in uniting against the whole body of Musalmans of India. Thus the Indian Christians, Jews, Parsis and Sikhs will, in course of time, combine with the Hindus and their united forces might be arrayed against the Muslims being thus isolated from the rest of the Indian people by separate electorate. And then the Indian Muslims will have to fight against enormous odds—on one side against the Bureaucracy, and on the other, against the solid phalanx of the Indian people in which the position of the

Muslims will be intolerable. So the only effective remedy to break this possible united combination against the Muslims lies in joint or mixed electorate and not in separate electorate or communal representation. And here the Muslims should bear in mind that as long as the Muslims can be used as tools to advance Imperial interests in India and outside (such as Arabia, Bahrain, Iraq, Persia, Egypt, etc.) the Government will see that the Muslims are patted on the back and favoured. That far and no further. That is to say, when the interest of the Indian Muslims clash with the Government, then the Govt. will not help the Muslims against the non-Muslim Indians. Now it is in the interests of the Muslims that we should abolish the separate electorate and adopt joint electorate without any further delay.

The Muslim leaders should now concentrate their attention upon eradicating this pernicious system—the separate electorate. To remove the misconceptions and misapprehensions prevailing among the Muslims about the introduction of joint electorate in legislatures and self-governing institutions, a separate association is urgently needed. So I venture to suggest that as a branch of association of the Congress, an "Anti-Separate Electorate League" (or "Anti-Communal Representation League") like the All-India Spinners' Association, should be formed at once. This League will carry an extensive educative propaganda among the Muslims against separate electorate and kindred subjects and soon will be able to convince the Muslims about the utility of joint electorate, and mischief of separate electorate which is doing much harm to the cause of India. The moment the Indian Muslims accept the joint electorate thus creating mutual trust and confidence in the people, the moment we establish Swaraj on a permanent footing, joint electorate should be an article of faith with the present-day Muslims of India.

MD. AZHAR

Prof. Radha Krishnan on Indian Philosophy

Prof. Radha Krishnan has recently produced a work on Indian Philosophy in two volumes in which, unfortunately, he has not done justice to an Indian scholar whose publications he has laid under contribution but whose name he has not considered necessary to mention in his work. Will the Professor explain if he hunted all the volumes of the *British Medical Journal* to find the extract he has given as a footnote on p. 356 of his work? We suggest that he has not done anything of the sort, but has copied it from Rai Bahadur Sris Chandra Basu's *Introduction to Yoga Philosophy*, pp. 46-48, published in vol. XV—

part IV of the *Sacred Books of the Hindus*. The extract he has given is a second-hand one and he ought to have, in fairness, mentioned the source to which he was indebted for it.

On p. 368, he mentions on the authority of William James, Nitrous Oxide gas and alcohol as stimulating ecstatic consciousness. But he has not stated the name of the man to whom the credit for the above view really belongs. The same scholar from whose work he has evidently quoted the extract referred to in the last paragraph, wrote as far back as 1883-84 in the pages of the *Arya* of Lahore on "*Pratyahara Anaesthetic*" which has been published as chapt. XI of his *Introduction to Yoga Philosophy*, of the existence of which Mr. Radha Krishnan cannot pretend to be ignorant. Was it a sealed book to him? He has referred, in his work, to Baladeva's *Gorinda Bhashya* and *Prameya Ratnavali*. Has he consulted the original works, which so far as I am aware, are not printed in Devanagari character, but in Bengali. Rai Bahadur Sris Chandra Basu translated these works into English and published them in the *Sacred Books of the Hindus*, as Vol. V. Was not Mr. Radha Krishnan aware of this fact? If so, why has he not mentioned it in his work? I suggest that he derived his information about Baladeva from Sris Chandra's translations. He has referred to Vijnana Bhikshu's commentary on the Vedanta Sutras. There is only one edition of this work published in the Chowkhamba series at the expense of Sris Chandra Basu, who also made it known to the public by his translation of its introduction in the pages of the *Theosophist* for 1898. Sris Chandra Basu's "Studies in the Vedanta Sutras," published in the *Sacred Books of the Hindus* Series, should have been referred to in a work which professes to be a History of Hindu Philosophy, for it was he, for the first time, who submitted the different commentaries on the Vedanta Sutras to critical and comparative study in the above-mentioned publication. His own commentary on the Sutras deserves recognition.

Full justice has not been done to several authors who have written on the Vedanta Philosophy in Bengali. The complete translation of the Purva Mimamsa Sutra of Jaimini into English by Pandit Mohan Lal Sandal, M. A., LL.B., was published for the first time in the *Sacred Books of the Hindus*. This has not been referred to by Professor Radhakrishnan, who has not also referred to Kunte's *Shaddarshana Chintanika*. This shows how limited has been his reading in the preparation of his work, which does not reflect credit on the university in which he occupies the Chair of Philosophy.

X. Y. Z.



[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, The Modern Review.]

South Africa and India

In my article on the Indo-Union Agreement, I regret to find that I have omitted one section which I fully intended to write and thought that I had actually written when I sent it to the *Modern Review*. This section deals with two definite points, wherein the Agreement was declared by the South African Indian Congress to be open to serious criticism as a document:—

(1) The Agreement omitted any protest against the Colour Bar Act and the Clause 104 in the Liquor Bar Bill, (then before Parliament) which contained the same bad racial principle and was a part of the same racial legislation. I protested immediately, when the Agreement was published against this in South Africa I also sent word to India. At the same time I accepted the Agreement as a whole. At the Congress meeting, at Johannesburg, which came immediately after the publication of the Agreement, I made personally a similar public protest, and warned the Congress of the serious consequences of this omission. A proviso was inserted in the Congress resolution declaring that the Congress left itself free to protest against these racial measures.

Fortunately, one of these offences has now been withdrawn. Clause 104 of the Liquor Bill, which would have deprived 3,000 Indian waiters of their livelihood in favour of white waiters, has been left out of the Liquor Act, which is now, from the Indian point of view, no longer penalising and anti-Asiatic. But the very seriously alarming news has reached India, that the Colour Bar Act itself is to be applied to Natal. If this proves true, it will be a blow to the whole spirit of the Agreement, which is non-racial in other directions and definitely progressive.

(2) An equally serious omission was the refusal to protest against the municipal land alienation

Ordinance, in Natal, whereby a municipality is allowed to offer land for sale with a racial clause attached. Ever since this Ordinance was passed, not a single acre of land within the borough limits of Durban (except a small portion for a high school) has been put up for public auction without an anti-Indian clause attached. Each auction is exclusively for Europeans. Municipal Councillors have openly boasted to me that they are determined to 'keep Durban white.' It was with the greatest possible distress that I found out when I saw the Agreement for the first time, printed in the daily papers (for I never saw it, until it was published) that this obnoxious racial legislation had been passively acquiesced in. In my advice to the South African Indian Congress, which followed the publication of the Agreement, I urged that a clear and definite protest should be made against this omission. This was done at Johannesburg.

In many articles, which I have published in India, and also in speeches delivered in India, I have frequently called attention to these two omissions. But since the whole spirit of the rest of the Agreement was non-racial and friendly and progressive, I did not see my way to reject the Agreement as a whole simply on account of these two defects. Rather I hoped, that the better and purer atmosphere, created by the Agreement, would clear away the threatening clouds;—and that the general gain would nullify the partial loss. As far as Clause 104 of the Liquor Bill is concerned, that hope has been realised. It would never have been withdrawn, except for the new atmosphere created by the Agreement. But, on the other hand, the news that the Colour Bar Act is to be applied to Natal is ominous. Furthermore there has been no sign of relenting in the racial policy to 'keep Durban white.'

C. F. ANDREWS

THE CITY COLLEGE

By C. E. ANDREWS

IT is with very great diffidence and hesitation, that I have decided, on invitation, to write out in full some of the thoughts that have been pressing on my mind at this crisis in the history of the City College.

In the heated atmosphere that prevails today, I am aware that my entering into the controversy at all may be resented. Nevertheless, since I feel morally certain that an issue of great national importance is involved, which ought at once to be made plain, I have made up my mind to risk any misunderstanding as to my purpose,—stating clearly at the outset, that it is the general principle alone which I shall discuss, leaving aside the minor local matters. For, I have strong hope, that if I can convince any of the students by my writing, that high national interests are vitally concerned, they will refrain from pressing any further the boycott on which they insist today with such persistence.

Let me assure them at once, that both by temperament and inclination I should naturally take up, if I could, the students' point of view. For, all through my life I have been a rebel against the tradition of the elders, and in sympathy with the ideals of the young. But in this particular question, I find myself unable to go with the student boycotters as far as the main principle is concerned.

Again, let me make perfectly clear, before I begin, that I am open to correction, if I put the case at all unfairly. In what I write later, I am simply going upon what is generally accepted as the basis of the controversy.

My argument is briefly this. It appears to me, the more I think it over, that the students' attempt to coerce the college authorities into allowing public image worship to be performed in the Ram Mohun Roy Hostel is contrary to the spirit of mutual toleration and forbearance which was introduced by the Unity Conference and confirmed by the Madras Congress Resolution, in December, 1927. It is this aspect of the City College dispute, in relation to the Unity Conference,

that I wish to present with all due deference and respect, as one of the members of that Conference from its earliest sittings in 1924.

From the intimate knowledge which I obtained, by practical experience, of those exceptional days at Delhi, during Mahatma Gandhi's twenty-one days' fast, I have been quite convinced that the Unity Conference, inaugurated on that occasion, was one of the greatest events in Indian History, in modern times. It will have, in the end, if its spirit becomes general, the most far-reaching effect. For it was moral rather than political.

At the most solemn moment of all, in that upper room, at the end of the twenty-first day, when the fast was broken, Mahatma Gandhi asked those who were present, as his friends, to be prepared to sacrifice life itself in the supreme cause of national religious unity. Swami Shraddhananda was there. Hakim Ajmal Khan was there. Dr. Ansari was there, also, and many others.

Mahatma Gandhi had the sovereign right to ask for this sacrifice of life, because he had freely offered his own. How often, since then, he has almost completed the offering, in his own person, everyone in India knows well. If it was God's will, he would only too gladly lay down his frail tortured body, giving it, in death, the rest which he never allowed it in life. For no other object would he more gladly die than to see the spirit of brotherhood in religion prevail throughout the Motherland.

Swami Shraddhananda, who had been one of my dearest personal friends and had loved me like a brother to the end, actually fulfilled in literal deed his promise given at that time in the upper room when Mahatmajee ended his fast. For he laid down his life in sacrifice for religious peace. I, who knew him, in his own heart's depth, can truly testify (if any testimony were needed for so plain a fact) that at the moment of death nothing but pure love was there in his heart going forth in forgiveness to the one who dealt him the deadly blow. His martyrdom consecrated once more the cause of Indian

religious unity, and showed how supremely difficult it was in its achievement.

Hakim Ajmal Khan, whom I knew hardly less intimately than Swami Shraddhananda, had also in his own way kept faithfully his promise to Mahatmaji, given in that upper chamber. For, in spite of extreme ill-health, he struggled on heroically to the end with his arduous work of restoring peace at Delhi. Himself a doctor, he knew what grave risks he was running all the while; yet he never spared himself for a single moment. I saw him for the last time, shortly before he died. He was looking very ill; but his courage was as high as ever and his hope undaunted. It was easy to see from his worn face, that the strain of this work of religious conciliation in distracted Delhi was wearing him down. No other thought occupied his mind so much as this. Now at last he has fulfilled his plighted word, which he gave to Mahatma Gandhi in that most solemn hour of all.

Dr. Ansari is still with us, full of the spirit of peace and reconciliation and goodwill, himself the living embodiment of that gentle courtesy, generosity and consideration for others, which the Unity Conference required for the healing of religious strife. We are all praying that his life may be prolonged. How faithfully and truly he also has kept his promise to Mahatmaji, at the breaking of the fast, the whole of India has borne witness. For, at the most critical moment of all, when the unity resolution had to be passed, he was nominated by every province to be President of the All-India National Congress and elected unanimously.

Thus the price that has already been paid to restore the spirit of mutual goodwill, so sorely needed in India, in order to carry out the Unity Conference resolution, has indeed been a heavy one. The martyrdom of Swami Shraddhananda; the sudden death, through heart-failure, of Hakim Ajmal Khan; the shattered physical health of Mahatma Gandhi himself—these, and other sacrifices besides, have been freely offered. But, in and through all, the national decision has at last been reached, that in religious matters, mutual courtesy, forbearance and goodwill should take the place of hard insistence upon rights and the laying down of meticulous legal enactments.

This national decision, thus reached at last after much conflict, has its

own indirect bearing on every side of Indian life. It is not in any way a new principle for this country; because it can be found engraven on stone in the Rock Inscriptions of Asoka which are more than two thousand years old. It represents India's 'Edict of Toleration', continually repeated from age to age at each outstanding epoch in her national history. Nothing else except this spirit can possibly give true freedom in a continent such as India, with its conglomeration of races, castes, and religions. A type of character is needed, represented in countless individuals, actively peaceable towards others and ready to live in harmony with all men. Only as each individual realises this active courtesy, can the diverse religious elements exist side by side with each other in unity and concord.

Really and truly, this is the only national solution that will ever work in India. Out of all the turmoil of Hindu-Muslim tension, men have come back to that. Furthermore, this lesson, that India has learnt at such tremendous cost afresh today, the world, as it grows more intimate, through closer contact, will have to learn tomorrow. For, this racial and religious unity problem is not confined to India alone; and mankind, as intercourse becomes closer, will have to learn it soon. India will then be in the vanguard of the moral forces of the world, if only her own historical mission has not been repudiated by her children.

The Unity decision, taken at Madras, was a free decision, freely accepted, and in accordance with the genius of the Indian people. It was not proposed to them by any outside power. It was there finally agreed, that in religious matters nothing on either side, however cherished, should be so pressed to an extreme as to interfere with the wishes of others of a different religious persuasion. There should be a willingness, on either side, to forego rights, which might be claimed on strictly legal grounds, if only by doing so the higher interests of national unity and goodwill could be kept unimpaired.

Since that decision was taken, and consecrated by suffering and death, a new spirit has appeared in the country. The Hindus, on the one hand, have not insisted on what they regarded as the exercise of their full religious rights. The Musalmans, from the other side, have answered courtesy by courtesy. Certainly, when we compare

the first four months of 1928 with those of 1927, we can hardly be too thankful for the almost miraculous change that has been wrought. Mutual goodwill, for the sake of the higher national cause, has been constantly in evidence. It is true that the riots have not wholly died down, and that in distant and remote places they still break out occasionally. But the difference between this and what was happening, in Calcutta itself and elsewhere, only a year ago, can hardly be fully estimated, except by those who endured those earlier times, when human life was everywhere in danger. Such things are rapidly forgotten by those who went through them; but I can personally remember the shock I received, when returning from South Africa, last September to find Calcutta almost like a besieged fortress, or an armed camp, with military stations at every big cross road, over a large part of the town. I was horrified by the accounts which were told me concerning quite recent events. They were appalling to listen to, and almost unbelievable. Since then, I have travelled from one end of India to the other, backwards and forwards, during the last few months, and I can bear witness that the change has been nothing less than phenomenal. In places where riots were an almost daily occurrence, and quiet people lived in daily fear, there is now confidence again. No one has wished any longer to drive things to an extreme, or to insist on his own rights at any cost. It has been realised, through a bitter experience, that along that pathway nothing but misery can be expected.

It may be said, in answer to this, that the City College trouble is a local matter, and its issues can be localised accordingly; that it is a quarrel that can easily be settled, if the College authorities are ready to give way. Personally I have thought very far along those lines; and if I had come to the conclusion, that it was nothing else than a local college trouble, involving a personal dispute between the Principal and the students, I, for my part, should never have written a line about it, or ever brought forward these great national considerations. But the more I have thought it over, the more certain I am, that it cannot be localised. It is also clear to me, that the spirit of insistence and coercion, by means of boycott, in this instance, is contrary to the spirit of mutual consideration and forbearance for which the Madras Congress stands. It is a

return to the state of internecine war and mutual destruction. It appears to me, not the pathway of religious peace, but an avenue leading directly back to civil strife.

It may be said, again, that the analogy does not hold between this insistence on Saraswati Paja being publicly observed in the Hostel of a Brahma College (which after all is a Hindu affair) and the insistence on Hindu music being publicly played before a Muhammadan mosque. I have thought out this matter also very closely, and again and again I am driven back to the conclusion that this analogy does really stand. Therefore, I cannot but fear that the militant religious spirit, which is being excited, will have its repercussions in much wider circles.

It may be requested from me, that I should ask the College authorities to be forbearing and courteous and peaceable, and not the students only. Unhesitatingly I am ready to do so, not only now, but on any future occasion. My one desire is, that religious toleration should be always carried out, up to the uttermost limit possible; and if any compromise could be suggested whereby public image worship could be celebrated, without directly contradicting the principles on which the Brahma College was founded, I would press for it by all earnest methods of persuasion. But as far as the buildings of the Raja Ram Mohan Roy Hostel are concerned, I myself, as an impartial and peace-loving person, who would wish to take the students' side, can see no compromise. I have considered the building, and it is far too integral a part of the College to be separated from it. Also it is definitely, as its name denotes, a non-sectarian Hostel, open to Christians, Brahmos, Muhammadans. These would conscientiously object to public image worship within the non-sectarian Hostel where they resided.

If it be argued again that the bulk of the resident students are orthodox Hindus today, it is perfectly logical to reply that they came of their own accord to a Brahma College, choosing the City College rather than any other. They are equally at liberty to leave that College, if, after having tried it, they feel their consciences hurt by anything that is required under its rules. But an intensive boycott of the College, in order to introduce an innovation, is an entirely different matter. This stirs up the dying embers of religious strife and inflames religious passions.

If, lastly, it be argued, that the money spent in building the Raja Ram Mohan Roy Hostel was Government and not Brahmo money, such an argument leaves me quite cold; for, I have been a Professor in a Government-aided College for ten years, from 1904-1914, at Delhi, and I know all about the conditions of Government grants. The Government money was given to the City College with the full knowledge that it was a Brahmo foundation, just as similar money has been given all over India to Sanskrit, Hindu, Sanatan Dharma, Muhammadan, Arya, Sikh and Christian Colleges, with the full knowledge that in each special case, special rules would be observed by the different religious interests concerned.

The Saraswati Puja can rightly be celebrated with great religious ceremony at the Hindu College, Delhi. There have been Christian students admitted to the Hindu College, and they could not possibly have

raised any objection. A Christian public religious festival could at any time be performed in St. Stephen's College which is just across the road. The Hindu students there could not possibly raise any objection. But if the Christian students, in the Hindu College, insisted on their own religious festivals being publicly performed within the Hindu College, or vice versa, then nothing but confusion would follow. The present religious peace among the Delhi students could not be observed for a single day, if this obvious mutual understanding were broken.

It is not possible to carry out the argument to all its logical conclusions, nor is it necessary for me to do so. What I plead for is, that the new spirit, which was accepted at the Unity Conference and also at Madras, may be welcomed in full measure, on both sides, in the present controversy. Then, I am sure, it will be brought to a satisfactory conclusion.

Satirical verse on current themes prospers rather more in England than here, hence this in *G. K.'s Weekly*. Perhaps our poets think too much of the moon. The Industrial Conference was drawn together to discuss questions of difference between Capital and Labor.

LOONY LULLABY

By F. KESTON CLARKE

(The Industrial Conference continues its deliberations at Burlington House, Piccadilly)

Hush-a-bye baby, on the tree-top,

Be like your ancestors: they didn't grouse—
Start evolution, and where will it stop?

It may lead to Hell or to Burlington House.

Burlington House!

Burlington House!

The Ape has ascended...to Burlington House!

Hush-a-bye miner, deep in the mine,

Be patient, be hopeful, and bear charitee.

It's dark and it's dirty: but fragrant and fine

Compared with the filth that's in Piccadillee—

Piccadillee!

Piccadillee!

They're all nice clean hands down in Piccadillee!

Hush-a-bye newspaper, mind what you say

(Best not to mention the bait or the mouse),

Truth makes good copy, but Truth couldn't pay

The bill for the beanfeast at Burlington House.

Burlington House!

Burlington House!

They're all demi-Monds down at Burlington House!

Hush-a-bye Cook, for it's vulgar to brawl

When everyone's trying so hard to agree.

They'll never call you the nice names that
they call

Alfred and Jimmy in Piccadillee.

Piccadillee!

Piccadillee!

They're all very polished in Piccadillee!

Hush-a-bye Conscience, your small voice is gone

And forgotten by those of superior *vous*.

Iscaiot's dead, but his soul marches on—

Down Piccadilly to Burlington House.

Burlington House!

Burlington House!

They're counting the silver at Burlington House!

INDIAN PERIODICALS

India a C 3 Nation

K. R. R. Sastri M. A., B. L., F. R. E. S. writes in *The C. W. Magazine* on the peculiar position of India among the nations of the world. His article, which is absolutely to the point and devoid of all verbiage is reproduced below :

It has been pronounced 'adnauseum' that East is 'gorgeous', that India is the brightest jewel in the 'Imperial Diadem', that the Taj at Agra is a superb structure in all-white; not so often does one say that India is a 'poor' country in all vital aspects. Nor even once is it remembered by favoured globe-trotters that the poorest country is saddled with the highest paid office.

What ancient glory and present helplessness can produce is writ large over the whole of this country. Just peep into any Year Book: if there are 100 biographies of prominent men and women in the world, India has not even four of her sons sketched. There is room for an unknown "Bull" but no place for a famous "Bose"; a "Rudford" looms large but not a "Ray"; another "Robey" aloud but not a "Rama." Read any list of world's greatest men. Out of 28 there is none from India in the Daily Mail Year Book. John Wesley finds a place but not an Asoka. There is Luther but not Buddha. Again in 60 greatest dates of the world's history, there is only 'one' assigned to India! Ivan the Terrible Tsar of Russia has a date but not Asoka the Great.

Take a leaf from the educational progress made by civilised countries. If it is the P. C. of illiteracy India leads with 94 per cent. while U. S. A. has 7.7 per cent. England has 1.8 per cent. and mountainous Scotland has 1.6 per cent. Or again, if we read the proportion of Elementary School attendance, while

India	has	100
Japan	"	493
Canada	"	518
Great Britain	"	568
and U. S. A.	"	803

But when it is a question of payment to the expenses of the much-advertised League of Nations—a body almost impotent in cases of disputes between the Big Few—India comes next to Great Britain in the Empire.

If any student of comparative history were to read about world's Navies and Armies, India has absolutely no international status and her bedecked Maharajas are picturesque non-entities in matters international.

Time and again is one bored with the observation that India is an agricultural country. But what is her cultivated area per agricultural worker?

While U. S. A.	has	45.8	acres
Australia	"	25.6	"
Great Britain	"	21.0	"
South Africa	"	6.1	"
India	"	2.7	"

It is the lowest in the scale of nations.

Of infant mortality and the numbers of epidemics that claim a heavy toll of precious human lives, India does demonstrate a shockingly high percentage.

Little historic sense shows those who praise India's progress all these years—If Globe-trotters after a fortnight stay in this "vast continent of differing castes and creeds" give a tribute to the Indian Civil Service and the bureaucracy, it is all cant. When D3 countries are turned into A3 states, primeval India has been allowed to go down to the last step in the ladder.

Judge you will by any test the present state of India. 'It is a C : 3 nation'; she has millions but she is disarmed; she is a 'dependant' country while Czecho-Slovakia is free; she is in abysmal darkness of 'illiteracy.' Her starving millions are often a prey to epidemics, floods and cholera, and she has to pass the test of fitness for self-government; while world's history shows constitutions-making through national conventions she has to get doses of responsibility from 7000 miles away filtered through a tripartite stand. Was ever in the world's history a more helpless state of national affairs? How one yearns for a Garibaldi to instil unity and courage at this hour into this helpless land?

Bengali Banking in Bengal

Banking of the modern sort and 'on a large scale is carried on in Bengal mostly by non-Bengalis. But Bengalis are rapidly coming to the fore in this field as can be seen from the following account of Prof. Benoy Kumar Sarkar in *Welfare*. Says Prof. Sarkar.

I shall speak first of all of the co-operative banks. You know that the Co-operative Credit Societies Act was passed in 1904. This means that about the time Young Bengal initiated the *Swadeshi* movement, the co-operative banks were being only talked of. To-day there are about 13,000 such institutions, large, medium and small, provincial and rural. It is necessary to pause a minute here in order to understand the significance of banking enterprise on co-operative lines. All these banks are run almost exclusively with the resources of the peasants in the villages, most of whom belong to the class of our illiterate fellow countrymen.

But all the same the resources of these people are functioning through the medium of these banks and they are operating a capital of about 8 crores.

Then he says :

Since my return to India towards the end of 1925, I have been trying to collect a complete list of all the joint-stock Bengali Banks in Bengal, as well as prepare a more or less complete statistical account of their resources and different kinds of transactions in which they are interested. For one reason or other it has not been possible as yet to collect adequate informations on the subject. But a more or less rough calculation has yielded the result that there are about 500 credit institutions, known generally as "loan offices", run on the joint stock principle in our villages, subdivisions and district head quarters. This figure should appear to be imposing, only if we remember that about 1905 the number of such banks could be counted at fingers' end and that in 1912-13 there were not more than dozens throughout Bengal.

Now, what is the meaning of these 500 or so banking institutions in Bengal? Let us try to understand the economic significance in a realistic manner. Suppose that each possesses a paid-up capital, on the average of Rs. 25,000 to take the most modest figure. This means that our combined bank capital should be estimated at Rs. 125,00,000. If now each is doing business, say, ten times the capital, which again is a very modest estimate, it is clear that we Bengalis have been doing business, in and through the joint stock banks alone, to the extent of 12½ crores. In other words, taking our population at 5 crores, our *per capita* banking business is Rs. 2-8-0 per year. Every man, woman and child of Bengal, no matter how rich or poor, can be credited with a two-rupee eight-anna annual business operated through the medium of these banks. Certainly this is great compared with the situation in 1905, when the total amount of banking business along modern and joint-stock methods done by us was too little to yield any figure per head to the entire Bengali people.

✓ Age of Marriage for Women

S. Bhagirathi Ammal says in *Stri-Dharma*.

It is interesting to read the controversy over the child marriage Bill and the protests against it from a few of the ultra-orthodox section and to see how one-sided they are in looking at the whole question. Has it ever struck them that the women and the young girls of India might hold an absolutely different opinion on the matter, and have they asked their wives and mothers and the other women-folk of their homes as to what they think about it, before expressing their own views? Have they asked their young daughters and sisters whether they wish to be married at the age of 10 and 12 and bear children at a tender age, undergoing all the difficulties and sufferings involved therein? It is a most important question vitally concerning the women and children of this country who should have self-determination in this matter and they alone have the moral right to

say whether they want the Bill or not and the men should have no voice in passing it, however much they may protest. Not a single woman or women's association has protested against the Bill so far, and every thinking person in the country must have taken note of that.

The argument has been brought forward that the women of India are not educated and therefore they are not in a fit position to express their own views and the men must come to rescue them and be their protecting angels. Education is not needed to form an opinion in this matter, for which the women's experience is sufficient. If only the opinion of the women is taken on this matter, specially that of the young girls, the people concerned with this Bill, the Government will find how important it is to pass it immediately without any more wrangling, for they know the miseries of child marriage as no man can know. No amount of quoting Shastras can help the situation now, and it will not lessen the appalling maternity and child mortality in the country. What might have been good in the religion at a particular time, cannot continue to be so for endless ages, and things must change according to time.

Man is afraid that he might lose his power over woman and that if these reforms are made she will no longer be his slave. It is very comfortable for him to have a young wife to minister to his happiness and look after his house, cook his food, etc., no matter how he treats her, and he is afraid of having her as his equal, master of her mind and body. Men of 40 and 50 can marry a child of 10 or 12, and no Shastras object to that, nor does public opinion disallow it. Only "the giving away of girls in marriage after attaining puberty leads the parents into rigorous Hell" according to a correspondent in the *Hindu*. While the hell to which the parents go is a prospective or imaginary one, what about the Karma or the sending of their girls *now* to a living Hell by selling them to old widowers who cannot get women of their own age, because of this pernicious custom of child marriage.

It is time that women should come forward to assert their will and rights.

Child Labour in Carpet Factories

Mary J. Campbell draws a heart-rending picture of child labour in Amritsar in the same journal. We draw the attention of Government to it. She says :

I had occasion to visit one of India's most famous Rug Factories in Amritsar a short time ago. Friends in the homeland wanted some rugs chosen for them and I went over for the ostensible purpose of choosing patterns, and learning about prices. After walking down one of the long work-rooms of the Factory, I came away with a sad heart. The rugs were all that could be desired in pattern, in texture and in design. Hundreds of them were being woven in the looms, but it was the workers that brought sorrow to my heart. In almost every case I found one man and five or

the boys working at a loom. Boys of 10 and 12 years of age were working away most industriously. I enquired about their lives. It seemed inexpressibly sad that boys so young as these who already show traces of the hard lives they have to lead should have to work from dawn till dusk, day in and day out. They were all exceedingly thin and pale. The Guide noticing that I was greatly perturbed over their sad condition said: "It is much worse down the line."

I passed on admiring the beauty of the artistic rugs but thinking more of humanity who were weaving with restless fingers the beautiful patterns that would eventually adorn palaces in India and other lands. The ages of the boys seem to decrease farther down the factory.

Coming to a splendid rug 20 ft. x 14 ft. and of a beautiful design I stopped before it. A young man sat in the centre of the loom weaving. At the outer edge a tiny boy with claw-like fingers was wearily weaving in the coloured threads. "He is not more than five," said the Guide. His appearance showed this to be probably true.

At 7 o'clock every morning the little child must be dragged from his bed and taken away to work. He is not given permission to leave the loom until 12 o'clock when all the workmen take a recess for food and a little rest. At 2 p. m. he again resumes his task and plies away till sundown. It was 6-30 p. m. as I stood there talking.

Turning to one of the overseers, I said "These children are all so small. How are you able to keep them steadily at work for so many hours? Do you have to punish them?" "No," he said, "We do not use any physical punishment. We just frighten them with words." Who could not read between the lines just what this may mean to the little boys who are in the hands of these task-masters. This little five-year-old earns two annas daily.

Not one, but many children from five to twelve years of age work in that Great rug factory.

Starvation

We find in the *Oriental Watchman*.

"I MAY remark," says Dr. Haig, "that those who starve themselves may feel very bright and well at first, after the usual gastric symptoms of discomfort give way, for they are being nourished on a stimulating flesh diet from their own tissues, and are saving some of the force usually expended on digestion.

"Later on, however, when their reserve of albumens has long been used up, and the tissue albumens get low, they discover that they have been living on capital which should never have been touched, and which it is difficult to replace; for, with all their forces, including that of digestion, at a low ebb, it will take a comparatively long time to assimilate sufficient albumens to keep the machine working, as well as to replace lost capital. These considerations sufficiently account for the fact, of which I have seen many instances, that those who put themselves on an unaccustomed diet, often dangerously diminish their allowance

of albumens for some time before they discover that there is anything wrong, and great difficulty is then experienced in getting back to physiological levels.

"Thus while ten grains of albumen per pound of body weight are required for an active life, nine grains per pound are about the minimum that an adult can continue to take with safety.

"When in the case of sickness there is a diminution in the amount of albumens taken, there should also be a lessening of the force expended, otherwise there will be loss of strength and vitality. When the digestion is good, loss of weight means that the albumens should be increased, and this can be readily done by increasing the amount of milk and eggs taken. Where the diet is much lessened in quantity, rest in bed is generally advisable."

The *Indian Review* says:

We understand that Mr. Dwijendra Nath Mukerjee has been appointed Engineer Sub-Lieutenant in the Royal Indian Marine. He is at present under training at the Royal Barracks, Portsmouth. This is the first instance of an Indian getting a Naval Commission, and he will be the first Indian Officer of the Royal Indian Navy.

Rambles in Greece

Prof. K. Zachariah, M.A. (Oxon) concludes his series of articles entitled "A Fortnight in Greece" in the March number of the *Presidency College Magazine*. In this article the Professor gives descriptions of Athens, and various places in the Peloponnesus which he visited during his itinerary. Athens he says, is:

Indeed 'the eye of Greece', the feature in the whole physiognomy most moving and bright and finished. But its very perfection robs it of some of the Charm that often invests the primitive and immature. When the Homeric poems were composed, she was but a village or cluster of villages round a bare rock.

About the Peloponnesus we read:

Tripolis is the only town in Arcadia—which is as it should be, for Arcadia is not for town-dwellers. Baedeker describes it as one of the most important places in the Peloponnesus; 'it is the seat of an archbishop and contains a gymnasium and a seminary for priests; the population is 10,500.' Neither the gymnasium nor even the archbishop and priests is likely to prove much of an attraction; but Tripolis is on the way to Sparta; thence a car takes you along forty miles of narrow, winding mountain road through some of the finest and fiercest scenery in Greece. At the end is Sparta, with the great wall of Taygetus behind and the burbling Eurotas below; but Time, she-who-must-be-obeyed, barred the way to us. Even more inaccessible is the temple of Phigaleia, of historic memory, for, it was built—so says

Pausanias—to commemorate a merciful release from the great plague of 430 and was planned by Ictinus himself, architect of the Parthenon; its beautiful frieze is now in the British Museum. Most difficult of all to abandon was Delphi of the oracles—but again ease of communications decided for us between Delphi and Olympia, that and the Hermes. The usual route to Delphi is by sea from the Piræus to Itea at the head of the small bay of Salona and from there by car; and Baedeker says cautiously, 'the times of the return journeys are irregular.'

Nauplia is one of the most attractive towns in Greece. 'The beautiful and healthy situation of the town, its handsome new buildings and the un-Grecian cleanness of the streets invite the traveller to a stay of some time.' So says the prosaic and practical guide-book. If the traveller stays, it will not be for the new buildings which are what he would find in any provincial town, nor for the neatness of the streets which would be remarkable in Greece alone, but for the striking beauty of its position. The town is on a little peninsula, which forms one side of an open, sweeping harbour, dotted with islands. The sea is of the clear blue so rare except in the Aegean, turning in the dusk to the wine-dark colour which Homer noted and which shades off into the purple of the hills beyond. The coast has that clean and austere grace of line which only a rocky shore can show. Behind the town towers the steep walls of the Palamidi, crowned with its Venetian fortress, its strong red-brown a foil to the rest of the picture.

The Hieron of Epidaurus was the most sacred sanctuary of Aesculapius, the god of healing. The whole place is now strewn with stones and bits of columns and with anxious care we traced out the ground plans of the temples, of colonnades and walls, of the katagizion or hostel, of the tholos or round temple, where mystic rites were celebrated; enough of the last has been reconstructed in the museum to make its design intelligible to the layman. Then we had a race in the stadium, sunk between its sloping green walls; it is curious, but characteristically Greek; to attach a racecourse to a hospital—sport and amusement are elements of well-being. So we find a theatre too, the best preserved of all Greek theatres, fashioned from the cup of a circling hill. In the centre is the dancing floor or orchestra, surrounded by a ring of grass, beyond which rise the rows of semi-circular seats of stone, one above the other, the highest nearly 200 feet above the orchestra. At intervals run passages from side to side and up and down. The Greeks were an open-air people and they had an open air worthy of looking at and living in. If your eye strayed from Agamemnon or Alcestis, it had something even better to dwell on, the white pilgrim road winding among the hills, sprinkled perhaps, as when we saw it, with whiter snow.

Mycenæ, now forlorn is situated in the heart of the Argive hills. The sun came out as we passed into the citadel through the famous Lion Gateway. It was not very far away, at Nemea, that Hercules slew his lion; but the balanced lions rampant of Mycenæ perhaps trace their pedigree, by some strange filtration of art, to similar motifs of Sumerian Lagash. Anyhow they

were a fit symbol for the robber chiefs of this acropolis, who waxed wealthy by preying on the rich caravans that made their way along the valleys: for, as Berard has shown, waste and empty as the outlook now is, Mycenæ commanded the route from the Argolic Gulf to the Saronic. Wealthy they were, no doubt, for, did not the old Greeks call it 'golden' and did not Schliemann find below the agora rich tombs with crowns? The hole gapes there still, below the circle of stones. But far more interesting are the so-called beehive tombs further down the hill, in shape like enormous beehives or pointed domes, lined with well-hewn stones, finished buildings with nothing rough or careless about them. There is perhaps no other site in Greece so vocal of the beginnings of history as Mycenæ; as far as the eye could see, there was no intrusive later notes.

The line to Olympia runs along the edge of the coast, always in view of the sea, often at a stone's throw, in a few places where the hills descend sheer to the water actually on piers with the waves lapping below. This marriage of hills and gulfs is characteristic of Greece, where the ridges run down and the inlets run up to embrace them. One travels slowly and with sufficient time to look at the passing panorama—the islands, the snowy Aetolian mountains to the right, the torrents in which the water scarcely covered the bouldered beds, the olive groves shimmering in the breeze, the currant fields full then of bare bushes, the rare clumps of oak trees, the casks of wine at Patras along the crowded quays, here and there old Venetian forts in ruin, the goats on the hill sides. We never saw a cow or ox in all Greece, although we were told they exist; readers of the classics will remember how often shepherds appear and how seldom cowherds. It is a most casual train and stops at stations as it likes. The temples of Olympia lie in the dust and scarce a pillar stands in all the sacred enclosure, but you can see the foundations and bits of columns which the patient industry of German excavators brought to light again from the deep silt with which the floodful river, Alpheus, and its tributary, the Kladeus, had covered them; for almost alone of Greek cities Olympia lies in a river valley, on low land, subject to inundations and earth-quakes and receiving its full measure of both; but it was never really a town, only a shrine, a centre of worship and fellowship, not of inspiration like Delphi. Here was the temple of Hera, one of the oldest of Greek temples, in which Pausanias saw a wooden column, and the great temple of Zeus, father of the gods, once glorious with the gold and ivory statue which Phidias, the Athenian, made. Here were the small 'treasuries' of the various cities, like pretty maids, all in a row; and numberless statues on their bases, of which two happily survive, and many later buildings. Close by was the stadium or race-course of which only a part has been excavated, where every fourth year the athletes of Greece came to compete for the green wreaths and undying fame which were the rewards of victory: for their names were inscribed on stones, poets wrote odes to them and their cities set up monuments in their honour. What a brilliant and busy scene it must have been at festival time when the Greeks forgot for a moment their petty feuds and

remembered their kinship. But now Olympia is a picturesque waste, untenanted but by a watchman, who keeps a suspicious eye on visitors. The ground is thick with blocks of limestone, but between them, in the grass thousands of short blue irises were then blossoming, filling the air with scent; and among the pines the birds flitted and chattered. Nowhere else in Greece is there such a lovely, such a pastoral, scene. Two sides are bounded by the streams and on the third rises the steep Kronos hill, clothed to its top in evergreen shrubs and trees. Thus should the past be sepulchred, its bones laid in soft grass and flowers, under the shadow of great trees. There are wonderful things in the little museum. The pediment groups of the temple of Zeus are earlier than those of the Parthenon, less perfect but more human and more appealing. The metopes represent the labour of Hercules. At one end of the hall is the Nike of Paionius, dedicated by the Messenians after the Spartan surrender at Sphacteria, wingless now and headless, but still victorious. But the chief treasure of Olympia is the Hermes of Praxiteles, one of the very few original masterpieces which time has spared, removed now from the museum for fear of earthquakes and housed in its own little shed and embedded to the knees in plaster.

Hinduism and its Future

The Maha-Bodhi says

The Hindu religion.....as a religion is the oldest religion in the world. As such, it suffers from its dotage. As early as 600 B. C. a strong and vigorous protest was made against its social tyranny and spiritual pretensions. The religion had already become deteriorated on account of the machinations of the priest-craft. Its purity was obscured by the venal folly of the clergy. The society became divided into four castes, which were said to spring from the four limbs of the God Brahma. A greater insult to the great God could never have been conceived. That he should have predestined his creatures to live the lives ascribed to the four castes shows the depth of the ignorance of the people who have swallowed the priestly pretensions. The rise of Gautama Buddha marked the Renaissance of ancient Hinduism. It strove to bring rationalism to the door of the people. Gautama Buddha, the greatest religious teacher of the world and the greatest of Indians, and indeed, the greatest man ever born in that dim dawn of history perceived and conceived ideas which have since transformed and revolutionised the history of the world. Indians know little about the great work of this great teacher of man. He inveighed against the Brahminical claim to divine knowledge. He denied that the keys of the gates of Paradise could only be purchased by offering bribes to the gods in the shape of bloody sacrifices and large gifts to the Brahmins. His view was that every man could work out his own salvation and that such salvation was open to him who cultivated purity of body and mind, and above all lived the life of selflessness, and devoted himself to human service. He swept away the claim of the priest-craft, denied that there was any Heaven or Hell outside the range of Brahminical

imagination, denied the existence of Vedic Gods and brought man back to the fold of reason and sane social life. His religion took a hold on the people and the memorials of his faith scattered over the length and breadth of the country show the vogue it once enjoyed in the land of his birth.

Buddhism was the dominant religion in India for about 1,200 years after which it was expelled with the revival of Hinduism brought about by the re-establishment of Hindu Kingdoms and the vigorous preachings of Shankaracharya and other fanatical Acharyas. The fact is that in their decadence and national decrepitude the people wanted a visible solace, and they found it in the idols and religious rituals which characterised the latter day Hinduism. The people had got tired of a faith in the abstract invisible, unseen, and unknown truths of Buddhist metaphysics. The bold and vivid portraiture of gods gave the proletariat a feeling of their nearness to them and for the time being they deluded themselves into a belief that the gods in Heaven have descended to Earth to be with them, guide their course of life and comfort them to their sorrow, heal their wounds and ensure their salvation. All the rigid formalism of Hinduism were re-introduced with such modifications as were expected to appeal to the sight and sense of man.

The revival of Hinduism in the 9th century was soon followed by a succession of Muhammadan invasions which destroyed some of the greatest landmarks of Buddhism and Hinduism. The doctrine of the sword made no distinction between the followers of Nirvana and of Brahma. They treated both alike as heretics and in their conquering zeal burnt their libraries, mutilated their monuments and sacked their hidden treasures. The downfall of the Muhammadan rule brought into its train the European conqueror. The political subjection of India both under the Muhammadan and Christian rule has led to the steady decay of Hinduism; for, with the conqueror came the missionary belonging to the conquering faith and during the last 300 years no less than one-fourth of the Hindus have become converted to alien faiths. Hinduism remained a sheltered religion so long as the Hindu kings were its patrons. But it was flung open to the world competition as soon as the foreign conqueror established his foothold in the country, with the result that Hinduism has now to run a competitive race for its existence with all the other religions of the world. As a social system Hinduism is an utter failure. For, it divides society into artificial and water-tight compartments and is destructive of the unity and solidarity which it should be the object of all religions to create and to conserve. Hinduism is thus the very antithesis of a true social uniting factor. Its revival is only possible with its complete reform, by the abolition of the caste, the suppression of the Brahmins and the abolition of idolatry.

Women and Politics

Lady Cynthia Mosley, daughter of the late Lord Curzon, writes in the *Indian Review*.

The old adage used to be "a woman's place is the home," and it is still used by people who want to keep women out of public life in general and politics in particular. It seems to me the tables can be turned very successfully on such people by saying that it is precisely because the home does occupy the largest part in a woman's life that it is becoming increasingly important for her to take an active interest in public life, especially politics.

Three things seem to me to be necessary to a really full and happy home life—a husband, children, and the home itself (in other words a house). Now whether the husband has a decent job, gets good wages and is able to earn sufficient to keep himself, his wife and children, depends upon politics.

Then when it comes to the children, it is vitally important to every mother to be able to feed her children, clothe her children, bring them up healthy and strong, educate them, and find them jobs in life that will bring them in a decent livelihood. All that depends upon politics.

The provision of houses is one of the most urgent political questions to-day. What is more natural than that women should take a vital interest in this question? So, from all three aspects is an overwhelming case in favour of the most devoted wife and mother taking an interest in politics.

The Seed and the Soil in Leprosy

Dr. Ernest Mueir the famous scientist of School of Tropical Medicine, Calcutta, writes on the above in the *Indian Medical Record*. We reproduce his words below *in toto* :

From the beginning of the days of bacteriology great emphasis has been laid upon the part played by organisms in the causation of disease. This was natural, as a new discovery had been made which created very wide interest; but the interest created in bacteria and bacteriology has tended to obscure other factors, the relationship of which to disease is of no less importance. To put the matter clearly, we have the seed and the soil; bacteriology has put so much emphasis upon the seed of the disease that we have almost forgotten about the soil.

We should think very little of the agriculturist, who tried to improve his seed but paid no attention at all to the manuring of the soil; or of any one who, while attending to the manuring of the soil, neglected the improvement and selection of suitable seeds. The fault of the therapist will be no less if he allows microscopic organisms to obscure his whole field of vision; so that he pays no attention to the soil of the human body in which these organisms grow.

In acute diseases, such as enteric or small-pox, the general resistance of the body is important; but special immunity, whether natural or acquired, is generally of even more importance with regard to the onset of the disease. Once the attack has begun, there is comparatively little time to alter the soil of the body. The organisms grow with luxuriant growth whatever the general resistance of the body soil may be.

In tuberculosis the general resistance of the body is highly important but there is, I think, general agreement, that acquired immunity, due to innumerable slight infections beginning from infancy, has an even more important part in determining the cause of the disease than even general resistance has. We get patients, robust and healthy, coming from a non-endemic area into Calcutta for work or education, but the robustness and health stand them in poor stead when they come into an endemic area in adolescence or early adult life without previously acquiring immunity. Leprosy, on the other hand, appears to differ from other diseases as far as its prevention by acquired immunity is concerned. There is an immunity in leprosy, but it only appears when the disease has reached its more advanced stages and large quantities of leprosy tissue are broken up and their toxins are discharged into the body. This being so, we have to depend almost entirely upon the general resistance of the body. There may be a certain amount of natural immunity in certain people, but certainly it is not in evidence and the difference between those who take leprosy and those who do not, is much more easily explained by the state of their general resistance.

It is perhaps necessary to mention that some writers have gone on the supposition that not only does leprosy produce acquired immunity in individuals living in an endemic area but that a race immunity is gradually formed and that this immunity has been responsible for the dying out of leprosy from Europe. There is little substantial evidence to back up this assertion and all the facts of history go to point to the causes of the disappearance of leprosy from England and from most of Europe as being the improved standard of living, the establishment of a partial system of isolation of lepers, and improved hygienic conditions. It would appear that Europeans are just as liable to acquire leprosy to-day as ever they were or as are the natives of endemic countries, the more sanitary and hygienic conditions under which they live alone protecting them from the disease.

In both prevention and treatment of leprosy, therefore, the soil is of much importance. The healthy human body forms an unsuitable soil for the growth of the lepra bacillus, but the manures and fertilisers which will render it a suitable soil are innumerable. Among them may be mentioned other accompanying diseases, as well as laziness, overwork, irregular habits, insanitary conditions and any of the countless causes which lower the general resistance of the body.

It is the extreme chronicity of leprosy and its lack of immunity-producing power which renders it so much dreaded. These features are most found in the nerve type, which produces disfigurements and deformities.

It has now been realised that the general resistance of the body in tuberculosis is important; but however important it may be in tuberculosis we also find in that disease the equally important factor of acquired immunity; while in leprosy we have to depend on the general resistance alone. Any treatment in leprosy therefore, which neglects the general resistance, is bound to fail. This fact was recognised by Jonathan Hutchinson, who surmised that leprosy was due to faulty dietetics, especially the eating of preserved, decomposing

food, but true as his surmise was, he only hit upon one out of many causes which render the body liable to the growth of leprosy. Failure to inoculate leprosy upon any of the lower animals marks it out as a disease differing radically from tuberculosis, although it agrees in many points with the latter disease. Rat leprosy is another disease similar to human leprosy which also is confined to one particular animal, although a case of rat leprosy in a human being has been described by Marchoux.

Whatever special drugs are used in leprosy, their application should not be considered the most important part of the treatment. Such means as tend to improve the general health of the body are of even more importance. These are as follows:—

(1) The removal of all other accompanying diseases. We have found by experience that in almost every case of leprosy there is some other disease which has lowered the general resistance of the body. When the diagnosis of leprosy is made the first question must always be: What is the predisposing cause? and a thorough search must be made to find it out; and when it is found the first consideration must be its removal.

(2) *Diet*.—There must be proper proportion of proteins, carbohydrates, and fats, and a sufficient supply of vitamins. The food must be adequate in amount but not excessive. It must be fresh and not preserved. All rich and indigestible food must be excluded. The patient should take plenty of fruit and vegetables, which should not be overcooked, fresh milk and dairy produce and the whole grain of cereals.

A minimum of meat and fish, should be used in hot climates; only the best fish and meat should be used and that absolutely fresh.

(3) The patient must take sufficient exercise if he hopes for recovery. He must seek to render every muscle in his body hard and firm. Abundant, well-regulated exercise is most important in leprosy as it raises the resistance and lessens the risk of serious reactions.

(4) Habits must be regular especially with regard to rising and going to bed, and the hours of meals. Work hours should be regular and overwork and worry should be avoided.

If these rules, which are simple to understand although difficult to carry out, are adhered to, more improvement may be expected than will result from the administration of any special drug.

It is not meant by the above to discourage special treatment which also is useful and in most cases absolutely essential for recovery. The intention is rather to help the general practitioner to realise that in a disease like leprosy, where there is no specific for the destruction of the seed, the greatest emphasis must be laid upon the treatment of the soil to render it sterile and unsuitable for the growth of the lepra bacillus.

Sheep for the Punjab

R. Branford, M. R. C. V. S. Live Stock Expert to Government, Punjab, writes in the *Journal of the Central Bureau for Animal Husbandry and Dairying in India* about

the possibilities of large scale sheep ranching in the Punjab. He is of opinion that this would prove a very profitable industry for the Punjab provided a little energy is expended by the people and government to remove minor difficulties. We read,

The Punjab farmer is neglecting an opportunity to add to his wealth by not paying more attention to sheep. There is no doubt that the province could carry more sheep than it does. On the Hissar farm, 1½ acres of irrigated land support one sheep, purely as a side show, i.e., the sheep are not grazed on the crop but grazed only on fallows, stubbles after harvest, canal banks, etc. The irrigated area on the Hissar farm is admittedly more than usually productive of grazing but it can safely be assumed that every 3 acres of irrigated land in the province could carry one sheep. The irrigated area of the province is about 15,000,000 acres, while the total number of sheep is 4½ millions. The irrigated area of the province alone is thus capable of carrying more sheep than there are now in the whole province. At the present time sheep are maintained mainly in the *barani* (rain-fed) tracts; the irrigated areas carry comparatively few.

Sheep when properly looked after are undoubtedly profitable. The Hissar farm flock averages 500 ewes. One lamb is taken each year from each ewe. The actual births average about 90 per cent. per annum. The average profit from this flock for the 8 years 1917 to 1925 was Rs. 3,393 for the 4 years 1917-21 it was Rs. 5,560. The profit is calculated after deducting all casualties among the sheep and all over-head expenses in connection with them (including officers' salaries, etc.), but no deductions are made for land rent or land revenue.

Sheep are only a side show on the Hissar farm and the writer has never had time to pay them adequate attention; yet they have always paid.

Why do not the large landholders take up sheep? The two main reasons are:—(1) Difficulties in marketing; (2) Disease.

The first difficulty could probably be overcome by co-operation. Co-operative wool sales in England have made astonishing progress in the last few years. The Hissar farm has to a large extent overcome the difficulty by selling its wool direct to the Cawnpore Woollen Mills, and accepting their expert's valuation. I think they have generally treated us fairly. This year they paid 17 annas per pound, i.e., Rs. 87-2-0 per maund. Local rates varied from Rs. 28 to Rs. 40 per maund. Farm wool is, of course, superior in quality to country wool, but there is no doubt that the real value of 1st quality Bikaner wool was higher than Rs. 40.

The difficulty as regards mutton prices I have never been able to overcome. The military authorities have never taken any interest in my offers to supply them with mutton, but have always referred me to contractors who have offered me Rs. 5 per sheen for animals averaging over 80 lb. live-weight. When sent to Delhi for sale, only Rs. 7 have been received per sheep, though mutton was selling at 14 annas per seer. A sheep of the live-weight of 80 lb. must surely average more than 20 seers mutton. In addition to the mutton the minimum value of which is Rs. 17-8, the skin,

wool offal, all have a value. It seems unfair that the breeder can only get Rs. 7 for an article worth at least Rs. 18 to the retailer. The marketing difficulties are very real. The individual sheep owner cannot cope with them. In the Punjab miracles are being performed by the Co-operative Department. I hope they will turn their attention to sheep.

About 500,000 sheep die annually in the Punjab from parasitic diseases. Eighty per cent. of these casualties would under efficient management be prevented. For all practical purposes sheep are outside the purview of the Civil Veterinary Department. It is rarely possible to take a flock of sheep to a hospital, and often equally impossible or not worth while, to take an individual sheep. If a Veterinary Assistant does see sheep while he is on tour, he probably cannot make the necessary arrangements to dose the flock for parasites, even if he realizes that that course is indicated. An extension of the Civil Veterinary Department, coupled with an improvement in the education of its cadre would be able to overcome difficulties as regards diseases.

Oldest University in the World

Islamic World quotes the following

It is a sign of the times that the Egyptian Government, spurred on by many deputies, should be contemplating the partial refashioning of the ancient privileges and activities of Al Azhar, the oldest university in the world (writes a correspondent of the "Manchester Guardian")

There were, of course "universities," established in the world before the reign of Al Muizz, the Fatimid Caliph at Cairo, the founder of Al Azhar. In Greco-Roman times there were many schools of philosophy and letters. These, however, were not "universities" in the sense of the term which began to be accepted in the 14th and 15th centuries, when a university was regarded as a corporate body devoted to study, teaching and examination; nor did they have any influence on the educational institutions of the Middle Ages, institutions (such as those of Paris, Oxford, and Cambridge, all thirteenth century; or of Vienna, Bologna, Heidelberg, all fourteenth century) founded in connexion with cathedrals and monasteries. Al Azhar, the Moslem University at Cairo, stands apart from all these European institutions being much earlier in date, and although similar in original conception, different in development.

ITS FOUNDATION

The establishment of Al Azhar, which means "the blossom" or the flower," came about in this way. In the year 969, Jonhar, General of Al Muizz, defeated the Abbasids in Egypt and Syria. A new dynasty was there upon founded in Egypt, the Fatimid dynasty, which was to rule North Africa for three centuries. Al Muizz promptly celebrated his triumph by moving his capital from near Kairowan, and founded Cairo ["Kahira," the City of Victory]. Four years later he had erected in the new city the mosque of Al Azhar, a huge public library, and several medressehs or colleges. Students of these institutions, which he endowed

abundantly, received instruction in "grammar" (then, of course, a much wider subject than it is now) literature, the interpretation of the Quran, jurisprudence, medicine, mathematics, and history. This Caliph Muizz was an enlightened man, one of many such characters in the early centuries of Islam. He has been called the Maccenas of the West, or the Maccenas of Moslem Africa.

The educational institutions thus started flourished exceedingly, and in 988, at a time, that is, when Christian Europe was largely enveloped in darkness, Aziz Billah, son of Muizz, converted the mosque and the medressehs into a university. From that day almost to the present Al Azhar has been a beacon of Islam, which various successive rulers of Egypt have made it their duty to keep lit.

The teaching of Al Azhar, which, until the introduction into Islamic countries, during the nineteenth century, of Western education, quite unquestionably was the focus of learning in Islam and which, although its influence may recently have declined, still is a force which radiates outside Egypt, is mainly theological. As the largest, as well as the oldest, university in the Islamic world, it draws its students from North Africa, India, Afghanistan, Malaya, Persia, Turkey, China, Arabia, and so on, although it should be mentioned in this connexion that it exists for the Sunni section of Islam, the Shiah section not being specifically catered for. The students are grouped under the four Orthodox rites, that is, the Hanafi, Shafi, Maliki, and Hanbali sects.

FIFTEEN THOUSAND STUDENTS

It is a little difficult to estimate the numerical strength of Al Azhar. At one time it is reported to have harboured over 20,000 students, but a figure of upwards of 10,000 was that usually given a few years ago. Two thousand of these are resident. How far the students are representative of the whole of Islam it is also difficult to estimate; some observers allege that its cosmopolitan character is greatly exaggerated, and that outside Egypt its influence is negligible.

Al Azhar can be entered at the age of eight. Children are taught to read and write and to learn the Quran. They finish their education at about 10 or 12. Those staying on to pursue higher studies, such as Commentaries on the Quran and the Traditions, Moslem Law, and so on, remain until 21 or 22. Taking their degrees of mudari or sheikh (professor or doctor,) they pass out into the world conveying with them traditions which have been handed down unbroken for centuries.

It is possible that after the eclipse of Egypt, in the sixteenth century. Al Azhar may have tended to become reactionary or obscurantist; that depends rather on the point of view. Not very much is known of its activities from the beginning of the sixteenth to the beginning of the nineteenth century. Its influence was diminished by Mohammed Ali, and restored under the British domination of Egypt. Since, however, in the Declaration of Independence in 1822, the number of students is said to have increased to 15,000. With the increase in Egypt's population, decentralisation has been inevitable, so that there are now, in places like Alexandria, Tintah, and so

on, institutions which are, so to speak, offshoots of Al Azhar.

REFORMERS' VIEWS

The precise value of Al Azhar to Egypt and the Moslem world is a matter of controversy. Many of Al Azhar's sheikhs are men of marvellous learning, and if their authority is declining, as at the moment it certainly is declining, that fact in itself is not necessarily a sign of improvement.

Reform must come slowly, persuasively, and it must come as if from Al Azhar itself. The radical changes that are so comprehensively talked of in Egypt as being vitally necessary are interesting, but it would be unwise to force a revolution on so old and honourable an institution which, whatever its deficiencies in the eyes of those who fain would "Westernise" everything, is still the one home of Arabic learning that has kept its integrity during the assaults on Islam by Christian or pagan Powers.

Why the Simon Commission Came in 1928

Mr. R. R. Diwaker answers the question as follows in the *Volunteer*.

The most important reasons as to why the commission came earlier are:—(1) The Tory Government in England being shaky and being afraid that the reins of Government would pass into the hands of the Labourites it wanted to tie the hands of the future Government with the report of a Commission lest the Labourites would be too liberal. But, in our opinion, the Tories need not have been so much afraid of the generosity of their brethren towards us because we know that where India is concerned a Labourite can be as bad as a Tory. This was proved during the short period of one year and more when Mr. Ramsay MacDonald was at the head of affairs. This has again been proved by his attitude towards the infliction of this Commission on India now and in the present form. (2) They wanted to announce it earlier than last December so that they might avoid the opinion of the Congress before the Commission was announced. That was the reason why the Viceroy tried

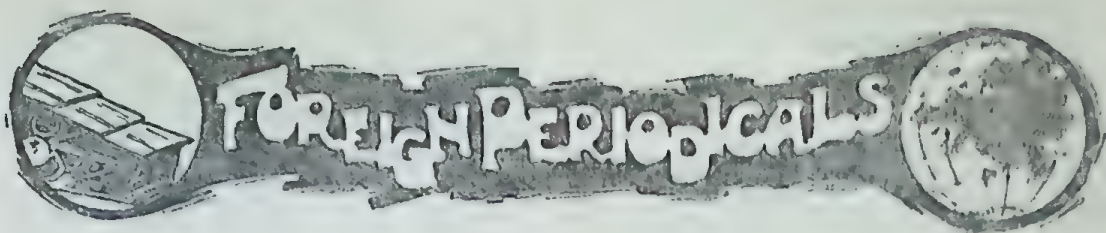
to win over Indians individually and announce the Commission in order to make the Congress face a *fait accompli*. (3) They thought that India was weakest at this time being torn by a record number of Hindu-Moslem riots of a deadly nature. So in their opinion this was the best time to strike the nail on the head which may seal the fate of India for decades to come.

Ancient Ideals of Education

T. L. Vaswani writes in the *Vedic Magazine*.

Education in ancient India was not merely of books. It was humanistic and it was practical. Is not the hand as sacred as the head and the heart? The sanctity of manual work must be recognised again. I would have our schools teach craft work and cottage industries; also gardening, painting, choral singing, dramatic art and dramatic science. A new emphasis on games is needed,—not the "soft" games of which students are fond to-day, but the "hard" games. They will help the students more than the books which often end in head-ache. Games will give health to students. An eminent doctor rightly said that health was "the natural right of every human being." This "natural right" our students often surrender to "examinations." This education is devitalising. Games also will secure what may be named natural communism. False, artificial distinctions between rich and poor students disappear when they play together. Games, too, give a sense of self-realisation.

Knowledge and Seva joined hands together in the ancient Asramas. I would have every school feel the inspiration of the spirit of service. The end of education is not information, is not intellectual cleverness, is not selfish purposes. The end of the education, as Aristotle pointed out long ago, is service. "Paradise lies at the feet of the mother,"—said the great Prophet of Arabia. And I humbly submit that swaraj lies at the feet of the little ones. Train them in a school of *shakti*,—of strength and service and sacrifice: and the little ones of today would be the Builders of Tomorrow.



Good Mosquitoes for Bad Ones

We find the following interesting account in the *Literary Digest*:—

It is possible to introduce into a mosquito-ridden district a variety of the insect that does not molest man, and that will drive out those that do so. This has been discovered by a French naturalist—I. Legendre, who has described his methods and results in the *Comptes Rendus* of the French Academy of Sciences (Paris). The possibility of such a substitution was suggested to Legendre by his discovery, in Brittany, of a variety of the blood-sucking mosquito, *Culex pipiens*, that not only prefers animals to feed upon, but dislikes the blood of human beings. We read in his report:

"In June, 1923, I transported from Portrieux to Pons, eggs and larvae of the Breton *Culex*, the first generation of which I raised as a pure breed under my own control, until they took their flight as perfect insects. It was my hope that in a few localities, enclosed and in a limited area, in which both races were allowed to deposit their eggs, the larvae of the Breton *Culex* would succeed in driving out their rivals, and thus reducing their effectiveness. I have already related, in 1924, that the result of this transfer was the substitution of the man-hating *Culex* for the man-eating *Culex*, and the consequent absence at Pons of those mosquitoes which feed upon man.

"When I returned to Pons three years later, it was interesting to verify whether this favourable situation had been maintained. From mid-July to mid-October, 1927, I observed almost daily the *Culex pipiens* of the little villa; where the multiplication of the insects had been favored by the frequent rains, which added to the contents of the permanent artificial enclosures (such as barrels and water trough) of the courtyards and gardens, extensive artificial locales formed by the stagnation of rainwater in the ditches.

"One of these natural locales in the city was at a distance of 300 feet, by mosquito flight, from my own residence. It swarmed with the larvae and pupae of *Culex pipiens*, and its borders with male and female mosquitoes. In spite of this the residents of the adjacent house affirmed that they were never stung, and rarely even saw a mosquito.

"Upon tracing these mosquitoes to their point of origin, I observed them in the rooms of my own house, and also in the hen-house and coach-house. In the course of three months I observed in my own bedroom six females of the race, none of which contained blood.

"In the coach-house, where there were neither

wild nor domestic animals, I counted in three months 26 males and 61 females. None of these contained blood, either fresh or in the process of digestion. In the hen-house, where there were seven hens, there were counted, during the three months, by means of inspection at 9 o'clock each morning, 21 males and 105 females. Among the latter 55 were gorged with fresh blood, evidently coming from a hen, as shown by the microscope.

"Throughout the whole summer none of the children, young people or adults, living in the house and remaining in the garden for long hours were either approached or stung by a mosquito, either by day or by night.

"From these observations it may be concluded that the Breton race of *Culex pipiens*, having a distaste for human blood, which had taken the place at Pons in 1924 of the man-eating race, had held its own in its new local for three years. Contrary to what I have observed at Portrieux they visited the hen-houses in very small numbers, considering the multitude of mosquitoes and the absence or scarcity of other domestic animals. I observed no other change. At the present time, at Pons as well as Portrieux, numerous *Culex* are born and live in the vicinity of man without the residents suspecting their existence. To see them it is necessary to hunt for them, and one is never stung by them.

"What is the area of spontaneous dispersion of this man-hating race? I have not examined the matter. At a distance of twelve to eighteen miles from Pons the inhabitants of two important localities are tormented by mosquitoes, which many individuals believe to be as inevitable as rain. The distance of several miles which often separates towns and villages is rarely traversed by the winged insect unless by chance. Whenever the man-hating *Culex* is transported there will be found conditions more or less favourable to the eviction of its rivals."

M. Legendre states in closing that this method of combating man-eating mosquitoes by a competition for existence between the larvae of the two races is a simple affair and not at all difficult to set in motion. He has given to the process the engaging name "entomo-prophylaxy." He recommends that this method of doing away with harmful mosquitoes be added to other methods, such as destroyed the larvae by fish. He ends his report with the sage remark:

"The relation between the lives of insects is still surrounded by mysteries which will profit man to unveil, that he may safeguard both his food supply and his health. Natural methods in the fight against predatory or pathogenic insects are superior to the physico-chemical processes which are in fashion."

Cinematograph Committee as seen by America

The same journal also gives the following

Photoplays Concocted at Hollywood have become the subject of an acute controversy in India. British officials and others contend that they are destroying British prestige in the eyes of the Indian people, lowering Occidental women in their estimation, and debauching the Indian view of life in general. Indian publicists, on the other hand, contend that this denunciation is inspired only by British envy of the success of Americans, who supply 95 per cent. of the movies exhibited in India, and by their desire to substitute in their stead screen plays of British manufacture. They declare that India must refuse to be made a dumping-ground for British films. While this controversy rages, the Government of India has appointed a committee to investigate the matter and report to it. With its membership equally divided between Indians and Britishers, and with an Indian lawyer-politician—Dewan Bahadur T. Raghachariar—as chairman, this body has been going from town to town in India recording statements made by persons in various walks of life—women as well as men. According to a dispatch sent out by the Associated Press of India from Rangoon (the capital of Burma) and printed widely in the Indian Press, Mr. J. M. Symms, Director of public instruction in that Province, condemned the American films as

“...inartistic and vulgar, and harmful to the white woman's reputation. Western films could do much good if they were better.”

The *Amrita Bazar Patrika* (Calcutta) quoted a British lady—Mrs. V. G. Conlson, of the Bengal Presidency Council of Women—as telling the Committee that,

“...sexual plays were more objectionable in the East than in the West, due to the Indian outlook upon demonstrativeness being such as it was. Suggested that parts of films depicting public houses (drinking saloons), night clubs, and night life of the Western cities, as well as the pictures in which the villain attained his objects, should be eliminated from the (movie) shows. ‘Revolutionary subjects and mob violence,’ said Mrs. Conlson, ‘might lead to undermine the British prestige.’”

The Indian Nationalist attitude is very ably set forth in an editorial in *The Hindu* (Madras), which asserts:

“...the real object of the inquiry was to make out plausible case for restricting the import of American films on the plea that they misrepresented Western civilization, and had a tendency to pervert the morals of Indian audiences, and for encouraging the British film industry, which has ever since the war been in the doldrums, by showing it consistent preference. America now enjoys practically a monopoly in the film field, 95 per cent. of the films shown even in Britain being American. There is widespread suspicion that the real object of the inquiry is to check this supremacy and bolster up the inefficient British industry.”

Mr. A. Rangaswami Iyengar, the newly appointed editor of this powerful organ of Indian

opinion, suggests in the course of the same editorial that an attempt is being made to convert the movie industry into a State monopoly under government management. A plausible plea is advanced in favor of that arrangement as tending to “ensure the maintenance of high moral standards a fair market and the distribution of useful educational and propaganda films.” In reality, however, if a new government department were established for such a purpose, it would provide openings for “...aspiring young Britons, and would look upon itself, consciously or unconsciously, it does not matter, as the unofficial agent of the British film industry; it would have a strong temptation to shut out American films on the ground of their supposed immorality...the censorship under its aegis would become an intolerable nuisance, strangling all indigenous attempts at improving and adapting the art to the conditions of the country and...it would furnish a formidable addition to the armory of loyalist propaganda which is being so effectively manipulated to break national unity and frustrate national aspirations.”

A New Method of Treating Malaria

We find in the *China Journal*.

Not many years after the discovery of “Bayer 205,” the remedy for sleeping sickness, science again has surprised the world with “Plasmoquine,” the new malaria remedy which promises to be of the greatest value to all tropical and subtropical countries.

From the year 1638, when, through a chance discovery by the wife of the viceroy of Peru, the curative effect of cinchona bark was determined, up to the present time quinine has been looked upon as a sovereign remedy for malaria. Since about a hundred years ago, when it was first obtained in a pure state, it has conquered the world as a febrifuge; and in view of the blessings which the alkaloid undoubtedly brought with it, the defects and disadvantages of the quinine treatment of malaria have been put more or less in the background. One is only surprised that since quinine is such an outstanding remedy for malaria, intermittent fevers have not been more effectively checked. For, as a matter of fact, to-day, just as three hundred years ago, malaria is by far the commonest disease of all warm countries. To take one example only out of many, in India about five millions of people succumb every year to intermittent fever.

An explanation for this failure of quinine is here offered. In that worst form of malaria, the much-dreaded subtertian malaria, quinine is unable to destroy those forms of the malaria parasite which are chiefly responsible for the spread of the disease. To understand what happens, it must be borne in mind that there are two different forms of this microscopic parasite to be found in the blood of malaria patients; first the neutral malaria plasmodia, also known as schizonts, which cause the regular return of the attacks of fever by their developing in masses in the blood vessels, and secondly, the sexual forms of the malaria parasites, the so-called gametes, which, owing to their

peculiar shape in subtertian fever, have been termed crescents.

The benefit which quinine confers in these cases is only temporary. By its action on the schizonts it is able to control the individual attacks of fever, but it does not affect the root of the evil, for sooner or later the dreaded attacks recur and the sexual quinine-resistant gametes are formed and are then carried to other persons by malaria mosquitoes. Thus the disease continually spreads in spite of the careful administration of quinine. Here lies the chief defect of quinine therapy, compared with which the other deficiencies, such as the bitter taste, the common oversensitiveness of the patient to quinine, the by-effects, such as *linitus aurium* and stomach troubles, the not infrequent habituation to quinine and the danger of giving quinine during an attack of the dreaded blackwater fever, appear unimportant. New investigations had to seek a remedy superior to quinine. The laboratory experiments were troublesome and protracted, but, finally, the tremendous expenditure of time, labour and cost received their due reward, when the synthetic malaria remedy "Plasmoquine" first came to light. With this drug something quite new was created, for it is not obtained from quinine, but it is an independent quinoline derivative.

It differs from quinine in various important ways. It is about ten times as effective, rapidly destroys the malaria parasites in the human blood and, unlike quinine, quickly kills the sexual forms of the parasites, which are responsible for the conveyance of the disease. This means that the spread of the diseases is effectively checked when it is used, and it is clear what this must mean in the realisation of a general sanitary clearance. Other points which may be mentioned are that "Plasmoquine" is almost tasteless, that even if used for a long time it does not become less effective, and that it may be given safely during an attack of blackwater fever.

This does not mean that quinine has become superfluous. Such an assumption would be absolutely wrong. For the effective treatment of tropical fevers a combination of small doses of quinine with this new synthetic remedy has proved most useful. Quinine in such small doses scarcely has unpleasant effects, but destroys the neutral schizonts of the malaria parasites, while the plasmoquine destroys the crescentic gametes, and so prevents relapses and the further spread of the disease.

Although it is relatively only a short time since the discovery of plasmoquine, excellent results have been reported from all the principal countries. Professor Muhlens, the well-known expert in tropical diseases in Hamburg, has made special trials in the Balkans and in Central and South America, and states that by the discovery of plasmoquine, a new victory has been obtained over one of the most deadly enemies to the health of mankind.

What Sort of Man is Primo-de-Rivera

Primo-de-Rivera the strong man of Spain is little known in countries outside Spain; pro-

bably because Mussolini the Italian dictator holds the world's attention. A writer in *L'Illustration* attempts a summary of this wonderful man which has been translated in the *Living Age*. We are told:

Perhaps the most melancholy thing about this man who came into power overnight, and who feels the precariousness of his position as much as he does the power, is that the country he loves best of all utterly misunderstands his character and his work.

Two forces sustain him at the present time, two moral forces—the loyalty of the King, whose monarchy he has probably preserved in peaceful prosperity; and the impersonal but unanimous satisfaction of a nation that is naturally indifferent to politics but is aware of its present state of tranquil well-being. The truth is that Primo is a humorist, a temporizer a powerful but joyful human being. He began with only one clear idea—to establish order in a country where order did not exist. Setting out from he knew not where, with the army behind him, he has arrived he knows not where, and finds the army against him, for it too he has submitted to the all-pervading discipline. He is the opposite of a despot; he moves about and lives like the simplest citizen. He has no police protection; he has set up no material organization to administer his government. Mussolini reigns through his troops; Primo reigns in spite of his troops; which he has sent forth to battle in Morocco. He stands alone.

T. P. O'Connor on Thomas Hardy

The Right Hon'ble T. P. O'Connor writes of Thomas Hardy in the *Daily Telegraph*. He puts more stress on the inner man, the seer Thomas Hardy, than on his deeds: Lays bare the main spring so to speak of that great intellectual machine, says he:

He came of a long-lived stock; his mother was in the nineties when she died, and he lived to a splendid age. So did, Jean Jacques Rousseau, but throughout his life you can see Rousseau's suffering from that brooding melancholy which comes, doubtless, sometimes from profound meditation on the riddle of human life and human suffering but is also an indication of certain taint in the nervous system. Popular phraseology puts such men as born tired, and there is some truth in the rough epitome. Men of that type derive from ancestors on whom great misfortune or wonderful fortune—one or the other—has produced an exhaustion of the nervous system of which their descendants reap the consequences.

Whatever the reason, so it was with Thomas Hardy; he was born melancholy, and he remained melancholy throughout his life. All the dazzling glory which he achieved as one of the most illustrious figures of his generation, his supremacy as the greatest master of fiction in his day and generation—all these things left the inner man untouched; he remained in that inner soul of his like one of those lonely creatures who from the

watchtower in the ocean—as, for instance, the guardians of the Eddystone Lighthouse—look out from their solitude on raging waves and appealing hands, and know nothing of life but their inner thoughts and their sad experiences.

Taisho Edition of Tripitaka

The Pacific World says :

The publication of the Taisho edition of the Tripitaka undertaken by Dr. J. Takakusu in collaboration with Dr. K. Watanabe will be completed in the course of the present year. The great work was started about four years ago. Of the 55 volumes, octavo size, of about 1,000 pages each more than 40 have already been issued. For the past four years, the two distinguished editors, particularly Dr. Takakusu, have been taking great pains to make the edition the best that has ever been issued, going with minute care over revision and collation of even the most trivial matters. When the last volume is issued in November this year, as it is planned, they will have the satisfaction of seeing one of their life works completed in a splendid manner.

The Tragedy of India

C. F. Andrews writes in the *World Tomorrow* :

It has been my lot for nearly a quarter of a century to watch every turn of the tide of human affairs in India in order, wherever possible, in close company with Indian friends and fellow-workers as leaders and guides, to make some humanitarian advance. But it has unfortunately become my growing conviction that whatever might have been the value of foreign rule in the past in India under the British, that period is now very quickly drawing to an end. The "Reforms" have not come a day too soon. Indeed, they have been pitifully, tragically late—too late. And they have not been drastic enough. Unless a far more drastic change is made and made very quickly, any process of gradual, orderly evolution will be no longer possible. Revolutionary outbreaks will take its place. It is time in India that this "tragedy" of foreign rule is brought to an end and full self-government granted, whereby India may take her place in the League of Nations, no longer under the tutelage of Great Britain, but in her own sovereign right.

Democracy and Corruption

Modern politics has unfortunately been moulded more by corruption than by the ideals of Democracy, Liberty, Equality, Justice and Fraternity. We have experienced this in our small way in India also, where swindlers and imbeciles have been often allowed to enter

the nation's legislatures on the strength of a party label. In America the case is far worse. We read in the *New Republic*,

The Republican leaders occupy in relation to the oil scandal a peculiarly humiliating position. Their party organization is convicted of having accepted large sums of money from a man who had corruptly bought from a Republican administration public property of enormous value, and of trying to conceal the source of the contribution.

The following description of American political mentality is more interesting.

A large majority of American voters support one party or the other for reasons which are not much influenced by the proof of corruption in the party to which the voter belongs. The ordinary politician is judged by his ability to get results. He is willing and accustomed to elect his candidates, if necessary, by dubious or actually corrupt practices. It is his primary business to deliver the vote, and the most congenial and effective way of manufacturing votes is to spend lots of money. The "better element" in both parties who contribute the money have cultivated a convenient habit of not inquiring too closely about the way in which the money is spent. Until recently, no doubt, almost all large cities could boast of fairly vigorous groups of local reformers, who would occasionally lead revolts against the party machine and its questionable methods, but they have always been amateurs in politics, and their protests usually wilted after election. They never took sufficient account of the economic motivation of political groupings or the strength of the inducement in a capitalist democracy to force the voters into party molds and so establish permanent majorities. A complicated political system like ours, in which there are so many elections and so much voting, and in which millions of votes have to be recruited and polled, requires for its operation the services of professional politicians who are all more or less mercenary and all accustomed in one way or another to buy votes. They are cynical by necessity, and their cynicism has come to dominate the popular attitude toward party politics. It is generally acknowledged to be an occupation in which cheating is permitted by the rules of the game.

Man and the Anthropoid

Talking about old world objections to accepting Evolution as a working theory explaining the descent of man, Bernhard J. Stern writes in *Evolution* :

Man is his eagerness to rationalize his own futility, and to compensate for his own shortcomings, usually exaggerates the differences between himself and his next of kin to the disadvantage of the apes.

Much romantic nonsense has been written about the importance of the structural differences between man and apes. Drummond, for example, speaks of man alone as having the ability to appreciate

divinity because his posture permits him to raise his eyes from the ground to look heavenward. We shall resist phantasy and devote our attention to actual observable differences.

Among real differences between man and the anthropoid the writer mentions the following:

Look at your hand. Move your thumb. Notice that it can be swung toward or from any other finger; it is "opposable" as anatomists say. This makes the hand effective in holding and using tools. The thumb of an anthropoid ape is much shorter than the human thumb and it cannot be moved toward and from the other digits. An ape therefore, finds it difficult, sometimes impossible, to pick up a pin between his thumb and forefinger. When he drops to the ground he walks on his knuckles and his toe-like thumb is useless.

Man's big toe, which is a powerful lever on which the whole body can be raised and which is therefore a mechanical device for walking, is distinctively human, for the big toe of the ape is not a toe at all but rather a thumb. To convert the foot of a gorilla into that of a man, Dr. Gregory has shown that the big toe must be extended and rotated so that it rests flat on the ground instead of facing the other toes. The bones of the toes must be shortened and made to lie parallel so that the foot is narrowed, and the foot must be turned to lie down rather than in. Schultz has shown that this is exactly what happens to the foot of the human embryo in the course of its development.

The difference between the brain of the anthropoid and of man has been much discussed but recently Professor Tilney has contended that the brain of the gorilla is manlike in all fundamentals, and Dr. Smith has said "No structure found in the brain of an ape is lacking in the human brain, and on the other hand the human brain reveals no formation of any sort that is not present in the brain of the gorilla or chimpanzee. So far as we can judge, the only distinctive feature of the human brain is a quantitative one, namely a marked increase in the extent of three areas in the cerebral cortex... which are relatively smaller in the brain of the anthropoid apes." When it is realized that both literally and figuratively man uses only a very small fraction of his brain matter, it will be recognized that this difference is not as important as is commonly assumed.

Trustification of the British Press

We read in the *Literary Digest*.

\$125,000,000 WERE OFFERED in fifteen minutes as subscriptions to the new issue of \$15,000,000—5½ per cent debenture stock, made by the Northcliffe Newspapers, Ltd., for the purpose of establishing a circuit of provincial papers, and London press dispatches further advise us that a quarter of an hour after the subscription lists opened, the lists had to be closed. Viscount Rothermere, proprietor-in-chief of the Northcliffe Newspapers, Ltd., who is the younger brother of the late Lord Northcliffe, declares in an article in his *London Daily Mail* that, to those

with technical knowledge of British journalism, it has for some time been apparent that one section of the national press which still lags behind the rest in enterprise and development is that of the provincial evening newspapers. Very few existing publications of this class, he points out, are equipped with the large resources required to maintain the best possible supply of news and pictures, for most of them are isolated economic units and suffer in quality from their lack of connection with a powerful press organization. But the Rothermere enterprise is not the only one in England that attracts the attention and arouses some concern among various sections of the press as to the future of editorial independence. Another group of newspapers is controlled by the Berry brothers, who, as a contributor to the *London Morning Post* notes, has been acquiring publications at a great rate of late years, the most famous of which is the *London Daily Telegraph*. Then came the cessation of the publication of *The Westminster Gazette* and its fusion with the *London Daily News*, which leads the *London Spectator* to say:

"The trustification of the British press is no new symptom, but it is a process which has developed rapidly since the war, and it is probably one of the most serious problems which democracy has to face in this country. What has been happening in Great Britain is similar to what has occurred in the United States, except that in the latter country, owing to its size, the press is not dominated by New York in the sense that the British press is dominated by London. As journalism must be conducted on commercial lines, it is difficult to see how this tendency of combination and trustification is to be avoided, and we fear we have no ready-at-hand solution to offer. But we confess to a feeling of something akin to dismay when we compare the ownership of the British press to-day with that of thirty years ago. The successful and independent newspaper proprietor is becoming a *rara avis*. The costs of newspaper production have become so great, and the capital outlay involved so considerable, that few private owners are in the position to meet the demands made upon their purses; for newspaper ownership except in special cases, is not the Eldorado that it is sometimes supposed to be.

Indian News in U. S. A.

The following extract regarding the Simon Commission's visit to India from the *American Current History Magazine* is a fair sample of the kind of news that are served to the American public by their Press.

The Simon Commission, which arrived in Bombay from England on Feb. 3, has begun and continues to prosecute its investigation of the operation of the present system of government in India. The bitter dissensions between Hindus, Moslems, the depressed classes, and the Anglo-Indian population as to whether the commission should be boycotted or co-operated with seem to furnish relevant evidence as to India's ability to use wisely an immediate extension of the powers of self-government it has already received.

otherwise these differences between Indians apparently have not affected the program of Sir John Simon and his colleagues. After a considerable stay in Delhi the commission proceeded upon an extensive journey of inspection. Wherever they went they were warmly welcomed by large numbers of Indians of all classes, while their presence was ignored or resented by others. No serious disorder attended their journey.

Four events stand out among the many incidents connected with the commission's stay in Delhi and their attempts to conciliate those Indian leaders who were incensed because Indians were not included in the commission. A proposal by Sir John Simon that the investigation should be carried on by a joint free conference of seven Indian and seven British members presided over by the viceroy was contemptuously rejected by the Indian extremists. The Council of State, the upper house of the central Indian Legislature, voted by thirty-four votes to thirteen to elect representatives to co-operate with the commission. The Legislative Assembly, the lower house of the Legislature, expressed itself in favor of a complete boycott of the investigation by a vote of sixty-eight to sixty-two. Warning was given to the Indian leaders by Lord Birkenhead, Secretary of State for India, and Ramsay MacDonald, leader of the Labor Party, the official Opposition in the British House of Commons, that the investigation would be pushed through and action taken regardless of whether Indians should or should not co-operate with the commission. In a speech at Doncaster on Feb. 17 Lord Birkenhead said:

I wish to make it as plain as I possibly can that either with the assistance of the Indian Legislatures or without their assistance this commission will carry its task to a conclusion. * * * Those who are organizing this boycott will in my judgment, discover month by month how little representative they are of that vast, heterogeneous community of which we are now the responsible trustees. They will discover millions of Moslems, millions of the depressed classes, millions in business, and the Anglo-Indian community who intend to argue their case before the commission, and the commission will ultimately report to Parliament. If organized political opinion—a very small fringe in India—chooses to maintain itself in silent boycotting and aloofness, nevertheless the work of the commission will be performed. * * * I wholly misread the temper of the sophisticated, political intelligence of my countrymen if they [the Indian opposition] succeed in proving that India is ripe for an extension of the existing constitution by refusing in the first place to work for it and by declining in an organized boycott to examine its workings with a view to reform and possible extension.

Briefer, but equally indicative of the united determination of Great Britain to carry on along the lines established by the preamble of the Act of 1919 and extended by the creation of the present statutory commission, was the message which Ramsay MacDonald sent to Vernon Hartshorn, one of the Labor members of the commission: "It is reported here that if your commission were successfully obstructed a Labor Government would appoint a new commission on another and

non-Parliamentary basis. As you know, the procedure now being followed has the full confidence of the Labor Party and no change in the commission would be made."

The net results of the developments to date thus seem to be as follows: There is a wide divergence of feeling among Indians as to whether they should co-operate with the commission in its investigation or boycott it and refuse to accept its findings, no matter what they may be. The politically organized radicals have carried the boycott in the Legislative Assembly and intensified their demands for immediate home rule status as a step toward complete independence of the British Empire. In general, the Hindu politicians are uniting in a rather definite anti-British movement, while the Moslems and the representatives of the depressed classes are rallying to the support of the British procedure. The commission sought by every possible means to conciliate the Indian political leaders, but having found this impossible, proceeded with their task. Great Britain, through the official spokesmen of both the Government and the Parliamentary Opposition, has plainly and forcibly declared that she will carry through her program, seeking the co-operation of all Indians who will work with her and disregarding the opposition of those who will not. Such a situation is fraught with possibilities of importance to both India and Great Britain.

Are Accidents due to Carelessness?

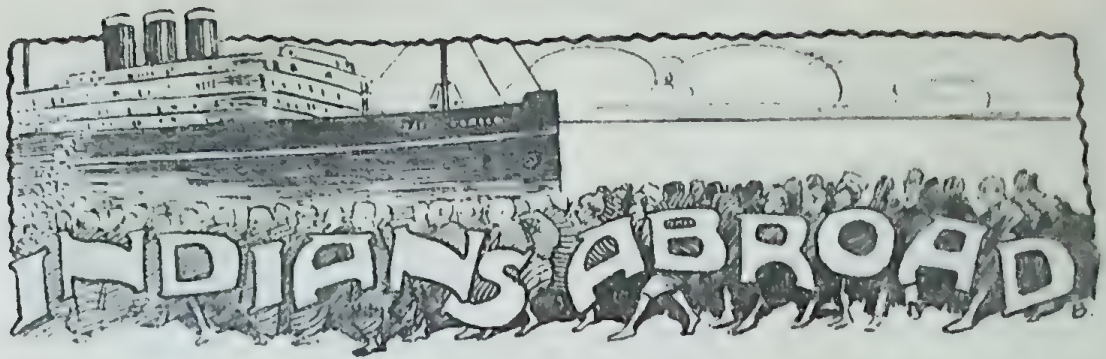
We get an answer in the *Literary Digest* which says:—

Few Accidents are properly chargeable to carelessness, asserts Sydney Ingham safety engineer of the Ludlow (Mass) Manufacturing Associates in a communication to *The Safety Engineer* (New York). What is generally called by this name may usually be traced to something more fundamental—poor eyesight, alcoholism late hours, defective nourishment, and so on. Any safety engineer who is not willing to look behind such a cause assigned for an accident, thinks Mr. Ingham, will not get very far toward an intelligent analysis of his problems. He writes:

"Carelessness may be a mental or a physical condition. A case comes to mind in which the woman involved was on the verge of being discharged for carelessness, which had resulted in several falls and collisions. It was suggested that her eyes be examined. The poor woman could not see. When she had been fitted with proper glasses, she stopt appearing in the accident statistics and kept her job. Apparently there was no one more careless than she in the plant: really she was cautious, but could not see.

"Management can cure this type of 'carelessness' by proper physical examination. The obvious remedy for this condition is don't hire people who are physically incapacitated for the job in mind.

"What is to become of the physically incapacitated is another problem, relating to accident prevention: though it looms up larger as a problem in social equity, and in my opinion will have to be solved from the sociological aspect that it presents.



By BENARSI DAS CHATURVEDI

Mahatma 'Gandhi and Mr. Andrews on joint Imperialism'

In my notes on "Indians Abroad" for the month of March I had to criticise very strongly our countrymen in Kenya for their fatal mistake in demanding *'due share in the trusteeship of the Africans and in asking for their nomination along with Europeans to represent Native interests.'* I ended my criticism with a request to Mahatma Gandhi and Mr. Andrews for a declaration of their views on this subject. I am glad that they have done so in the columns of *Young India*. Mr. Andrews writes in an article named 'Fiji for the Fijians':—

One of the most serious dangers in the way of attainment of Swaraj in India in the fullest sense of the term—moral and spiritual, as well as political and geographical,—may be this. We are likely to be tempted to 'assist' the white rulers in their 'trusteeship over the natives,' whether African, Fijian, or Malay. The most dangerous clause, of that kind, was put in the latest White Paper from Whitehall, which states that the trusteeship over the natives in Kenya may be shared by the immigrant communities. The Government official in the Legislature pointed to that plural—"communities," not 'community'—with satisfaction, and regarded it as an assurance that Indian equality with the white immigrants was not to be threatened. But there are different kinds of equality; and we who are fighting against imperialism do not wish for a moment to be equal partners in imperialism over the native Africans; for that, in plain language, is what the hypocritical word 'trusteeship' really means. Pandit Banarasidas Chaturvedi was quite right in protesting in the *Modern Review* against the insidiousness of that plural.

Once I gave a somewhat sinister name to this 'joint-imperialism.' I called it the 'jackal policy.' The great British lion would allow India to follow it on its march of finding its prey, and would allow India to pick the bones after the lion's feast was over. I said that nothing in the world must let us ever 'play jackal' to the British lion over the native races.

There is no more dangerous offer ever made than the old Roman imperialist offer,—*Divide et*

Impera 'Divide and Rule.' Everywhere imperialism feeds upon this policy; everywhere it is sure to be tried. The temptation may soon be offered in South Africa for the Indian to take sides—we will not say too openly *against* the native African; for that would be giving away the secret. But the bribe will be offered, that it is much better for the Indian not to 'interfere' in native affairs, or not to 'have too much to do' with them, etc. etc.—advice which may have some meaning at a certain stage, but which may also lead to a fearful estrangement later, if it is carried out in the interests of the white race against the African race.

In Kenya, one can already notice the same bribery beginning. It is openly said by European settlers that it would be very unwise for Indians to ask for the common franchise, because that in the long run would mean both Indian and European being swamped by the native vote. If one asks the natural question, 'Why not? It is their country, not ours!' then one is called a Bolshevik by the European and the argument is at an end.

After giving long quotations from an article of Rev. J. W. Burton Mr. Andrews concludes thus:—

Just as a straw will show what way the wind blows, so these things are indications of a great struggle that lies ahead. Italy today is furiously imperialist under Mussolini, although not long ago Italy was crying out loudly against Austrian imperialism. The one remedy against the disease of Imperialism that ancient Indians discovered centuries ago is contained in the words of the Upanishat which I freely translate as follows:

"Those who see God in all things and all things in God, they attain immortality."

Mahatma Gandhi makes the following comment on this article of Mr. Andrews:—

Though what Dinabandhu says is the truth and nothing but the truth, I fear that if the British Imperialist rulers offer the Indian emigrants in any part of the world, sufficient inducement, they will succumb, and imagine that they are 'equal partners' not knowing that they are but 'jackals.' But the hope lies in Imperialists never offering enough inducement and the native wit of the Indian emigrants seeing through the thin veil of Imperial *maya*.

Will our Indian leaders its Kenya carefully read the opinion of these two great workers for Indians overseas—Mahatma Gandhi and Mr. Andrews?

Among Indians in Fiji

Rev. A. W. Macmillan has contributed an interesting article to the *Youngmen of India* giving a summary of his work among our people in Fiji.

He tells us of the useful work done at the Y. M. C. A. at Nausori. This work is being carried on in Hindustani. It is to be noted that the Europeans of Fiji objected to associate with the Indians in their Y. M. B. A. at Suva and therefore this new branch had to be opened at Nausori. We cannot condemn too strongly this attitude of these Europeans of Fiji, who by this act of theirs have brought discredit to the Y. M. C. A. movement.

Rev. Macmillan says that during the year 1927 there was a considerable increase of dissension between Hindus and Mahommedans in Fiji. This is really deplorable.

Then he tells us of his work in connection with temperance movement. He distributed several leaflets in Hindi and English and delivered many lectures among our people all over the colony. He is one of the founders of the Fiji League against alcoholism. He notes with regret that there is anti-Prohibition sentiment among the Europeans in Fiji. By means of personal friendship, illustrated lectures, discussions and deputations Rev. Macmillan has done very useful work for our countrymen in those far off islands and he deserves our congratulations for it.

It is not an easy thing for an Englishman to work for colonial Indians. On the one hand, it is very difficult for him to gain the confidence of the Indians, who suspect him of some ulterior motives while on the other, he becomes an object of contempt and ridicule at the hands of the arrogant whites who believe in the religion of White Race Supremacy. It, therefore, requires considerable patience and an exemplary spirit of tolerance on the part of the worker to continue the work under such depressing circumstances.

Rev. Macmillan had now gone back to New Zealand and his place has been taken by Mr. J. H. Waller. It is to be hoped that Mr. Waller will continue the work in the same spirit as was shown by his illustrious predecessor.

Andrews School, Nadi (Fiji Islands)

I have received a copy of the report on the working of Andrews School at Nadi. The school has made considerable progress. It opened with 25 boys on the roll on 1st February 1927 and to-day there are more than 130 pupils out of whom 35 are girls. The school has three teachers on the staff.

Arrangement has been made for teaching the following subjects:—Reading, Writing, Arithmetic, Grammar, Geography, Nature study, Free-hand Drawing and Hindi. The school was visited by the Governor, the Director of Education and the Secretary of Indian Affairs, all of whom were satisfied with the work done. Dr. Deva Sagayam writes to Mr. Andrews:—

"It is our desire that the girls' department should be organised separately as a girl's school. The Director of Education recently visited the school and is of opinion that the boys' department should form the nucleus of a large provincial school for Indians to be shortly established in this district. In case such a school is established we would like to convert the present school entirely into a school for girls to be called after your name. A girl's school is a crying need in Fiji. I would like to have your assent to this proposal before we proceed further."

I understand that Mr. Andrews has gladly given the required permission. It is to be hoped that under the wise and sympathetic guidance of Mr. J. Caughly, the Director of Education, the school will soon become an important centre of Indian education in The Fiji. The Sabeto Indian school which was established by Mr. Andrews has also been progressing satisfactorily. It opened with 36 boys and to-day there are 58 boys and 7 girls on the roll. Dr. Deva Sagayam, who manages both these schools deserves our congratulations.

[The picture of Andrews' school of Nadi has been, by mistake, printed with a wrong title on page 551.]

Mr. Sastri

The South African Indian Congress at Kimberley requested. Mr. Sastri to prolong his stay in South Africa and we are glad to note that he has acceded to their request. The Indian Opinion pays the following tribute to him in its issue of 30th March:—

"There are strong forces at work whose only aim is to see the last of the Indian and they are apt to easily distract the minds of even the right thinking men into doing the wrong thing, and

Mr. Sastri's magnetic personality has done much to avert that state of things in the past and will no doubt do a great deal in the future. This fact was very clearly proved when the Liquor Bill was introduced into Parliament with the colour-bar clause in it. Had it not been for the presence and personality of the Rt. Hon. Mr. Sastri then we feel almost certain that we would not have seen the favourable elements that were at work at the time nor would we have seen the favourable turn that it eventually took.

We have also the question of education to be settled. The Commission will be sitting next week to inquire into the question. The community will no doubt put its claims before the Commission. But the matter will not end there. The community looks to Mr. Sastri as an educationist to use his own influence in the matter and it would be a great misfortune if Mr. Sastri were to leave these shores without bringing about satisfactory solution of that important question. For these and many other reasons we are very pleased that Mr. Sastri has consented to prolong his stay and the community will doubtless appreciate the great sacrifice Mr. Sastri is making in the interests of his countrymen."

We hope the Indian public at home also will appreciate this decision of Mr. Sastri to prolong his stay in South Africa.

Arrangement for Colonial Boys at Dayalbagh Institute, Agra

The Radhaswami Institute at Dayalbagh, Agra is one of the best educational institutions in our country. It teaches students upto the Intermediate class and has a technical school attached to it. Sahebji Maharaj, who is at the head of the institute, is very much interested in the problem of the education of our countrymen abroad and he has kindly made an arrangement for four colonial boys to receive technical education at Dayalbagh. Here is an extract from a letter from his Secretary:—

(1) We have arrangements for a 3-year course in Mechanical and Electrical Engineering and one year course in Weaving. Both theoretical and practical instructions are imparted. In fact, the students here have the greatest facility for practical training on account of the Technical School being attached to our Model Industries. The Model Industries, as you know, possess an up-to-date workshop, the machinery and other equipments having cost us to the tune of four lacs of rupees. Besides the Engineering and Weaving courses, we have provision for training in Footwear and Dairy Farming.

You will notice in the Prospectus that students for the Engineering courses must possess certain

qualifications. These qualifications are necessary as without them the students cannot follow the theoretical courses provided for the classes. It is, however, not necessary that the colonial boys should take up these courses. They may join the Workshop as apprentices and receive only practical training. In the Footwear Department no theoretical instructions are imparted at present, but there are facilities for a thorough practical training.

(2) We shall be glad to take up four colonial boys, to begin with. But care must be taken that only willing students, possessing good moral character, are sent up. Generally, boys who are failures elsewhere are shunted off to Technical Schools where they prove no better, and the institutions are blamed for nothing.

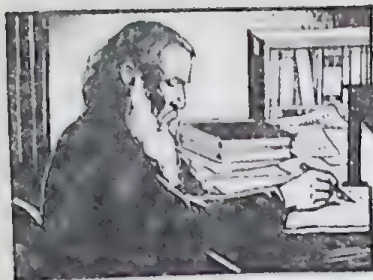
(3) I am sorry our present resources do not admit of our doing all we wish to do for our poor countrymen. At present we charge no fees from the boys coming for Technical Education. In addition to this concession, we shall provide Hostel accommodation for the colonial boys and shall arrange two scholarships of Rs. 50 a year each for them as special case and Rs. 7 per mensem as stipends for those joining as apprentices.

It is to be hoped that our colonial friends will take advantage of this kind offer of Sahebji Maharaj.

Death of a Satyagrahi

Maganlal Gandhi, nephew of Mahatma Gandhi, passed away at Patna the other day and our country has suffered a great loss by the untimely death of this Satyagrahi. The work that Bhai Maganlal did in South Africa during the days of the Satyagrah struggle is well-known to the students of the questions of Indians abroad. When hundreds of our people were going to jail it was Maganlalji who took over the entire charge of Mahatmaj's Ashram at Phoenix and thus sacrificed his intense desire to go to prison. It was very much easier to go to jail than to remain out and manage the whole thing. Maganlal Bhai was the life and soul of our *Charkha Sangh* and Mahatma Gandhi has never had a more efficient and trustworthy co-worker in his life.

His premature death will be a severe blow to Mahatmaj. May God give him strength to bear this calamity in his present state of health.



NOTES

Venereal Diseases Among British Troops in India

In his article on how ruling India injures England the Rev. Dr. J. T. Sunderland quotes from official papers some statistics relating to the incidence of venereal diseases among British troops in India. As recent reports were not available in America, he had to depend on some old parliamentary returns. Some more recent statistics with some observations thereupon are extracted below from the Annual Reports of the Public Health Commissioner with the Government of India, by way of supplementing Dr. Sunderland's figures.

VENEREAL DISEASES British Troops

1919. (Average Strength 56,561)

"There were 4,954 admissions with one death. The ratios are 87.6 and 0.02, respectively.

		Actuals		Ratio for 1,000	
		Admissions	Deaths	Admissions	Deaths
Northern Army		1,826	1	72.9	0.04
Southern	"	3,125	..	100.0	..

The incidence of venereal disease for eleven years

	1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919
Ratio per 1,000 of strength	67.8	58.9	53.7	55.5	52.5	55.2	29.1	36.8	52.0	62.6	87.6

The above table indicates a striking rise in the admission rate since 1915, which has occurred in spite of every local effort on the usual lines to check the incidence of the disease.

1920 (Average Strength 57,332)

	Actuals	Ratio per 1,000		
	Admissions	Deaths	Admissions	Deaths
Northern Army	2,803	2	88.6	0.06
Southern Army	3,963	2	158.6	0.08
Army of India	6,775	4	118.2	0.07

The causes of the increase in the incidence of venereal disease amongst the troops in India are varied and complex and many factors considered to have had an influence are extremely difficult to substantiate.

1921. (Average Strength 58,681)

The admission ratio per 1,000 for 1921 was 110.4. The figure indicates a check in the steady rise in the prevalence of these diseases since 1916.

1922. (Average strength 60,166).

Venereal diseases. The admission ratio per thousand decreased from 110.4 in 1921 to 84.7 in 1922; this being the 3rd successive year showing a decrease.

Requests for Translating "India's Case for Freedom."

Dr. J. T. Sunderland has written to the editor of this Review that he has received applications from some Indian gentlemen for permission to translate the chapters of his book, "India's Case for Freedom," published in this Review, into some Indian language or other and publish them in book form. He thinks, and we are of the same opinion, that the question of publishing translations of his work in book form may be considered after the publication of his book. He has asked the editor of this Review to receive and dispose of applications for translating his book.

An American Estimate of Educational Progress in India

An increase of 9,113 recognised institutions of learning and 482,060 students in the fiscal year 1924-25 over figures for the preceding twelve month period is shown by the latest report of the Bureau of Education of the Government of India, according to Vice Consul Robert L. Buell, Calcutta. This increase in registration, however, is not as encouraging as it may seem at first glance, since 400,000 of the 482,060 additional students are of primary school status, says the report. Allowance must also be made for the normal growth in population.

The Indian Government's expenditure for education in 1924-25, when school and college attendance totaled 9,797,344 students, amounted to \$31,936,610, less than 10 cents for each person of the total population. In the United States the

annual expenditure is \$16.25 per capita for public school education. Little real advancement has been made in the education of the masses, according to the statistics of the Bureau of Education. Of the country's vast population of 320,000,000 it is stated that 90 per cent. is illiterate.

In order to be able to form a comparative estimate of our rate of progress, let us take the case, not of any advanced peoples, but of the Negroes. According to the *Sunday Times* of London :

Educationally the advance of the Negro goes on. At the close of the Civil War there were 15 negro colleges and schools in America. To-day there are five hundred. The number of scholars in the public schools has jumped from 100,000 to 2,000,000. Every year £1,000,000 is spent on negro education.

The negro race is knocking at the door of white civilisation asking for admission to the representative institutions of the world.

Famine in Birbhum

The district of Birbhum in Bengal is in the grip of famine. The principal crop of that district is rice. Owing to the failure of that crop, the people are in great distress. Sixteen rice mills in and about Bolpur are idle and 2000 workers have to face starvation. The farmers, too, and the landless agricultural labourers are without food. Most cultivators have exhausted even their stock of seed.

The Rural Reconstruction Department of Visva-bharati has been collecting accurate statistics of those affected by the famine in the villages near Bolpur. Its reports make very painful reading. Many people have had no food for days together, many have been living on one scanty meal a day, many have been living on boiled leaves of the peepul tree, and many have left their villages for unknown destinations. In many villages the women cannot come out of their homes because of want of clothing.

The teachers and students of Santiniketan have formed a committee for the relief of the famine-stricken people. It has begun its work in right earnest. All contributions in money, cloth, and rice will be gratefully received and acknowledged by Professor Jagadananda Ray, Santiniketan.

[Anglo-American Journalistic Misrepresentation

The following news despatch from London, published in the *New York Times*,

presents a glaring instance of Anglo-American Journalistic misrepresentation :—

An American woman's attack on Hindoo manhood lies behind to-day's announcement by the Government of India that a committee would be appointed to inquire into child marriage in India, *The Daily News* asserts.

The truth of the situation is that from long before Miss Mayo was born, Indian social reformers have been working to bring about the needed social reforms. Recently Reuter's agency in India has sent a cable to London of which also the object is to show that Miss Mayo's book has stimulated social reform activities in India. These are attempts to prove that writer's good intentions from the results assumed to have been produced by her nefarious work.

An Italian Statesman's Views on War and Occidental Civilisation

The New York Herald (Paris edition) of March 18, gives the following summary of a speech delivered by Count Sforza, the former Foreign Minister of Italy in New York :

"Not Red propaganda, but 'the stupidity of conservative Governments,' is making Bolsheviks, according to Conte Carl Sforza, former Italian Minister of Foreign Affairs, who has arrived here for a lecture tour. Aghast at the possibility of another war, he said that such a catastrophe would mean the collapse of all European institutions, including the Church, and the triumph of Bolshevism everywhere.

A lesson could be learned, he continued, if people would study the manner in which Oriental nations look upon the States of the Occident to-day. They despise such States, he said, and that feeling is a penalty exacted by the war.

"We had made the Oriental believe during a century that our civilization was higher," he said. "Now they have judged us through our deeds, not caring what may have been right or wrong in the last war. All our Western prestige has sunk there."

One need not say much about the ethical values of the Western Civilization in practice. It is undoubtedly true that reactionary government by their arbitrary actions, such as imprisonment of honest and highminded patriots *without any trial, promote revolutions.*

Increase of Population Among the European Nations

Prof. Werner Sombart in a recent lecture delivered at the London School of economics pointed out the following interesting fact :—

"Between the years of 1800 and 1914 the population of Europe increased from 180,000,000 to 452,000,000, and the population of Great Britain, Germany and the United States rose from 100,000,000 in 1800 to 495,000,000 in 1910."

The above figures clearly show the enormous increase of population among the nations of the West. It is a fact that during the past hundred years the *percentage of increase* of the population among the nations of Europe and America has been far larger than that of Asia.

Many of the Western scholars glibly speak of "Yellow Peril," "Rising Tide of Color" and "menace to white men" because of the increase of population among the so-called "coloured races." But the fact is that unless death-rate decreases in the Oriental countries and unless the people of the Orient begin to migrate to less densely populated countries, during the twentieth century the percentage of increase of the population among the western nations will be still greater, and it is quite probable that in two centuries the so-called white people will outnumber the people of the Orient.

British Foreign Office Banquet to the King of Afghanistan, and the High Commissioner for India in England

The Times (London) of March 15, 1928, prints a graphic description of the Foreign Office dinner given in honor of His Majesty the King of Afghanistan, who "sat in a gold chair at the right of Sir Austen Chamberlain, who presided at the head of the table." In page 16 of the same issue of *The Times* the names of the persons who had the honor of being invited on this state occasion were printed. Among the invited, we found mention of the "High Commissioner for Canada, the High Commissioner for Australia, the High Commissioner for South Africa, the High Commissioner for the Irish Free State, the High Commissioner for Southern Rhodesia." We did not, however, find that the High Commissioner for India was honored with an invitation. It is very unlikely that *The Times* made a mistake by omitting the High Commissioner for India. In case the Foreign Office did not see fit to invite Sir Atul Chandra Chatterjee, the High Commissioner for India in England, it would

mean that either India's High Commissioner in England does not enjoy a status to be invited on such an important occasion or *it is a part of the programme of "studied insult to the people of India."* Although Sir Atul Chandra was not honored with an invitation, all the ex-Viceroy's of India and the Secretaries of State for India, including Lord Olivier, were invited to this banquet.

Britain's relations with Afghanistan are primarily due to the existence of the British power in India. In the past the British Government fought three sanguinary wars against Afghanistan, for which Indian manpower was lavishly used and India had to bear the cost of the operations. These wars were fought presumably on the ground of "defending India from foreign aggression." Today the King of Afghanistan is being honored in London, as the most distinguished Royal guest, for the primary purpose of promoting Anglo-Afghan and Indo-Afghan friendship and it is rather peculiar, to say the least, that the High Commissioner for India in England was not even invited to the foreign office banquet given in honor of His Majesty the King of Afghanistan.

It is well-known in all quarters that Sir Atul Chandra is a loyal and devoted servant of the British Government; and he has served his British Imperial masters very faithfully, even in the League of Nations' International Labor Conferences. Recently he has successfully pleaded for a large appropriation for the erection of an India House, for the office of the High Commissioner for India.

British Foreign Office's failure to invite Sir Atul Chandra, while all the High Commissioners from other parts of the British Empire were accorded the honor, was a studied insult to India. The members of the Indian Legislative Assembly should inquire about this incident.

T. D.

Religious Observances in College Hostels

At an informal conference of nine principals of Calcutta colleges, which was convened by Principal J. R. Banerji of Vidyasagar College and Principal G. C. Bose of Bangabasi College, and was held on Thursday the 8th March, 1928, the following resolution was passed with only one dissentient:—

"While we recognise that College authorities should grant free liberty of conscience to students in matters pertaining to their own faith, we are of opinion that the Governing Bodies of Colleges have also rights of conscience, and so on general principles we should be opposed to any pressure being brought to bear on the authorities of a Brahmo, Christian, Hindu or Muhammadan college to permit or recognise religious observances contrary to their faith in any hostel under their control, irrespective of any pecuniary assistance received from public funds."

Principal J. R. Banerji was absent owing to an accident.

The holding of the conference was due to the celebration of the Saraswati Puja at the City College Hostel by some of its students against its rules.

Prehistoric Remains in Chota-Nagpur

In the Royal Society of Arts, London, Sir Edward Gait delivered the first Sir George Birdwood Memorial Lecture on the 10th February last. The Right Hon'ble Viscount Chelmsford was in the Chair. The subject of the Memorial Lecture was "Ancient Bihar and Orissa." In the course of his Lecture, Sir Edward said,—

"The amount of historical information now available varies greatly in different parts of India. It is practically non-existent in the case of Chota-Nagpur. On the other hand, this sub-province is exceptionally rich in pre-historic antiquities. It is the only tract in Northern India where palaeolithic implements have been found. Neoliths are very common."

Referring to the explorations of Rai Bahadur Sarat Chandra Roy in the pre-historic sites of Chota-Nagpur Sir Edward went on to say:

"Copper and Bronze ornaments and utensils of a later date and phallic emblems in stone or terracotta are frequently dug up; and in some places finely finished and bored beads of crystal, cornelian and other stones are often picked up after rain. Coins of the Kushan kings have been found. There are numerous remains of stone temples and sculptures and also of buildings made of bricks like those in use in Bihar more than 2,000 years ago. There are extensive burial grounds where massive sepulchral stones cover groups of earthenware jars. These jars contain calcined human bones, together with earthenware lamps and other vessels, and also copper and bronze bracelets, rings and other ornaments, crystal beads, etc. There are remains of ancient copper

mines. Near one of them several hundred copper coins were recently found. They are a very rude imitation of the coinage of Kanishka, and had evidently been cast in moulds. Many of them were in an unfinished state, so that the place where they were found was probably a mint. The form of the letters on them suggests that they date from about the seventh century of our era.

"These various relics show that the old idea that the present aboriginal inhabitants of the Chota-Nagpur plateau have always been its principal occupants is no longer tenable, and that they must have been preceded, in some parts at least, by a more civilised race. In Ranchi there are widespread traditions of its former habitation by an ancient people called Asurs, to whom the present inhabitants attribute the burial places and ruins which I have just described. They are reputed to have been a tall and powerful race. It is impossible to say if they were identical with the Asurs of Vedic literature, but the facts that the latter were also worshippers of the Phallus and are said to have been expert in the working of copper suggest the possibility of some connection. Rai Bahadur S. C. Roy finds some remarkable resemblances between the Asur sites in Chota-Nagpur and the finds they yield and the ancient ruins of Harappa and Mohen-jo-Daro in the Indus valley, of which we are still anxiously awaiting a detailed account. According to another recent writer, the earliest known rulers of South Bihar were Vedic Asurs, and if so, they would naturally have spread thence into Chota-Nagpur. Whether these ancient people were exterminated or absorbed by the newcomers, or were driven to other parts of India, is a riddle that cannot now, and perhaps never will be, solved."

The Chairman, the Right Hon'ble Viscount Chelmsford former Viceroy and Governor-General of India, in proposing a vote of thanks to the lecturer said:

"Personally I have found the most interesting portions of the lecture to be those where hints were given of contact with other parts of India and with the outside world. The first was the conjecture made by Rai Bahadur S. C. Roy that there were some remarkable resemblances between the Asur sites in Chota-Nagpur and the finds they yielded and those of the ancient ruins of Harappa and Mahen-jo-Daro in the Indus valley. Nothing could exceed the importance of that contact if it were established, but he fancied a pretty quarrel might arise between those who attempted to establish that contact and the official view in regard to the matter, because he understood the official view was that in that eastern portion of India there were no remains which could be assigned to pre-Mauryan times. It was to be hoped that Rai Bahadur Roy would prove to be right, because in matters of archaeology nothing was more important than such contacts. Those who had taken an interest in ancient history had had their interest enormously aroused by the contacts established in recent times between Crete and Egypt and the various civilisations in Mesopotamia, and it would be magnificent if it were possible to establish some evidence of contact between the remains in India and the remains of

early times which were to be found in those great countries."

Sir Charles S. Bayley, the first Lieutenant Governor of Bihar and Orissa, in seconding the vote of thanks, said,—

"The lecturer has shown how much was owed to the labours of people like Sir John Marshall, Dr. Spooner, and Rai Bahadur Sarat Chandra Roy and, indeed, Sir Edward Gait himself.....I could not help thinking, when the lecturer referred to the emperors who had built Pataliputra and made it such a marvellous city, of the irony of fate which had left it to me to found the modern city of Patna."

Famine in Bankura

It is our painful duty to report that famine has again broken out in the district of Bankura. An appeal signed by Mr. G. S. Hart, District Magistrate of Bankura, states :

"The rainfall last year was deficient, especially at the times when it was most needed for the planting and subsequent growth of the paddy crop which forms the mainstay of life to a great majority of the population of this District. Investigation has shown that over large areas either no paddy could be planted at all or the crop planted was only a miserable fraction of the normal yield. The smallness of the harvest affects not only the rayats and petty landholders but also the labouring class. Many of the rayats have to resort to manual labour and thus the number of men wanting work is greatly increased but the amount of labour available is less than usual. These two classes are therefore faced with the certainty of great distress which will become more and more acute until the next harvest is gathered in."

Bankura is now in the throes of a severe famine with all its concomitant evils, such as scarcity of water and cholera and other epidemic diseases. In the course of the last thirteen years, the District has had to pass through three such visitations. Such repeated calamities have depleted the resources of the population to withstand famine even for a short time.

The Bankura Sammilani, a Society organized for the people of Bankura and registered under Act XXI of 1860, which maintains a Medical School and Hospital, successfully undertook famine relief on two previous occasions and won the confidence and generous support of the public. This time the Sammilani has appointed a famine relief sub-committee consisting of the following members:—

Ramananda Chatterjee (President) ;
Rai H. K. Raha Bahadur, Post Master General,
Basanta Kumar Chatterjee, Dy. Accountant
General, (Treasurers);

Bejoy Kumar Bhattacharyya, Vakil ;
Bejoy Kumar Chatterjee, M. L. C. ;
Bholanath Banerjee, Retd. Executive Engineer ;
Braja Kishore Chowdhury, Bar-at-Law ;
Kedar Nath Ash, B. L. ;
Kshetra Kali Ghose ;
Radhika Prasad Banerjee ;
Rishindra Nath Sarkar, Advocate (Secretary) ;
Krishna Chandra Ray, B. L. (Asst. Secretary).

The Sammilani earnestly appeals to the generous public to give it all possible help. Contributions will be thankfully received and acknowledged by Ramananda Chatterjee, 91, Upper Circular Road, Calcutta.

There are in these days many calls on the resources of charitably disposed persons. Nevertheless, it is hoped the cry of the famished villagers of Bengal will meet with adequate response.

The Brahmo Samaj Centenary Essay Competition

On the occasion of the celebration of the Brahmo Samaj Centenary a number of medals and prizes will be awarded to the writers of the best essays on the following subjects:—

1. The Brahmo Samaj and Ram Mohun Roy. Open to children up to the age of 12.
2. The work of the Brahmo Samaj during the last hundred years. Open to boys and girls of High Schools.
3. The influence of the Brahmo Samaj on the progress of India. Open to College students.

The essays may be written in any of the following languages:—

- | | |
|-------------|--------------|
| 1. English | 7. Telugu |
| 2. Bengali | 8. Tamil |
| 3. Hindi | 9. Malayalam |
| 4. Urdu | 10. Kanarese |
| 5. Marathi | 11. Oriya |
| 6. Gujarati | 12. Khasi |

The essays must reach Mr. H. C. Sarkar, Secretary, Brahmo Samaj Centenary Committee, at 210-6 Cornwallis Street, Calcutta, on or before June 30, 1928.

Rabindranath Tagore's New Novel in "Vishal Bharat"

Readers of Hindi will be glad to learn that Rabindranath Tagore's new novel *Kumudini* will begin to appear serially in the Hindi magazine "Vishal Bharat" from its May number.

Just Demands of Railway Men

At a public meeting held in Calcutta on April 25 last to express sympathy with the E. I. Railway workmen in a practical manner Mr. C. F. Andrews stated that there were five points which appeared to him both reasonable and moderate in the workmen's demands, namely :—

(i) No workman should be paid below a minimum rate which should be fixed for the lowest paid workmen so as to ensure a living wage.

(ii) Railway workmen at Howrah and Lillooah should be remunerated for bank holidays and festival off days in the same manner as at Jamalpur.

(iii) Since under the reconstruction scheme it might be assumed that a smaller number of hands would turn out no less work than before and since the railway had been making good profits for the last three years, an increase of pay should be given to the workmen, provided they were ready to accept the re-construction programme set forward by the Railway Board.

(iv) A comprehensive scheme should be started whereby Indian workmen would be offered quarters near the workshops at a low rent. This had already been done for high-paid service, which was mainly Anglo-Indian and European. It should be extended to the lower paid Indian workmen according to their requirements, and a temporary allowance should be given to those to whom no quarters could be offered. Such a housing programme would amply repay the State owing to the increased health and contentment of the workmen.

(v) A representative body should approach the Agent to open discussion along those general lines with a view to end the strike.

The suggestions made by Mr. Andrews are quite reasonable and moderate.

Where the State owns a railway, it stands in the place of the capitalist. Like other capitalists it is in a position to hold out longer than its employees who may be on strike. But the position of vantage occupied by capitalists is due to their getting rich at the expense of labour. Not that all capitalists intentionally cheat the workers of their just dues. The whole system of distribution of wealth is so unjust that perfectly honest and fair-minded capitalists often unintentionally and unconsciously withhold their just dues from their lower grade employees. It is this iniquitous system which enables capital to feel strong enough to starve strikers into surrender. But this mental attitude is just as inhuman as if one were to say, "Accept my terms or I shoot you down." For, in either case, whether the worker is shot down or practically starved to death, the ultimate result is the same. Just as the workers should not think of

gaining their object by physical violence, so capitalists also should not think of obtaining a victory by the indirect threat of shooting them down or starving them into submission, both of which are varieties of physical violence. Arbitration is the only right method.

The Bombay Mills Strike

Owing to the strike of the mill-hands most cotton mills in Bombay are closed. As soon as there are strikes, the Government should take the first opportunity to arbitrate. But this is not done. Things are allowed to drift and take a serious turn, and then it is alleged, shooting becomes inevitable. But, considering that British labourers are physically better fed and more unsubmitive than our mill-hands, one wonders why shooting is resorted to more often in India than in Great Britain. Perhaps it is inaccurate to use the word "wonder" in this connection; for some of the main reasons for the freer use of fire arms in India by the police and the Europeans are well-known—human life is cheap here and the people have no political power.

Educational Expenditure of American Cities

The New York Times writes :

American cities are now spending more than a third of their total expenditures on public schools, the Commerce Department announced today. The aggregate outlay for these schools in the 250 cities of the country having more than 30,000 population was \$607,059,853 in 1925, or 37 per cent. of the total city payments and \$14.51 per capita.

Cities having more than 30,000 population in 1916 were estimated to have spent but \$6.30 per capita on schools.

The 250 cities in 1926 had a debt of \$982,000,000 incurred in previous years for permanent school improvements, while the similar debt of such cities in 1916 was but \$385,000,000.

The 250 cities in 1926 had investments in school buildings, grounds and equipment of \$2,112,000,000, while the cities of 1916 had only \$750,074,000 so invested.

One dollar is roughly equivalent to three rupees. What percentage of their incomes do our municipalities spend on education ?

Afghan Students and Their King in Berlin

In the course of a description of King Amanullah's reception at Berlin, an American paper writes:

King Amanullah with President von Hindenburg at his left walked along a line of some twenty-five Afghan youths, most of them students in Berlin institutions of learning, who shouted "Ullah, Ullah!" as they whipped their hats off their heads. There was no trace of kingly hauteur about the Afghan ruler as he acknowledged this expression of loyalty from a little group of his subjects far away, like himself, from their mountain home.

KING RETURNS STUDENTS' SALUTES.

Instead of saluting perfunctorily and hurrying forward King Amanullah, with a really friendly smile lighting his face, paced slowly past the swarthy youths, carefully saluting each in turn.

Suddenly, a girl stepped forward and handed her liege lord a packet tied with gold ribbon containing a gift for him. This he acknowledged with a special salute and smile, and banded it to an aide walking behind him, while more shouts of "Ullah" rang out.

The population of Afghanistan is eight millions according to the highest estimate, whereas that of India is 320 millions. If Afghanistan can send 25 students to Berlin, India ought to be able to send a thousand. But in comparison with the number of Afghan students there the number of Indian students is very small.

World's Greatest Radio Station in Germany

With the formal opening of the new radio sending station at Zeesen, fifteen miles from Berlin, Germany now possesses by far the most powerful station of the kind in the world. It has the tremendous energy of 120 kilowatts, or six times that of Daventry, the most powerful English station, and about a half more than Schenectady. The steel masts that bear the antennae are nearly 700 feet high.

So Germany's defeat in war, however brought about, does not mean her defeat in everything else.

National and Sectional Activities

In the course of his presidential address at the Jubbulpore session of the Hindu Mahasabha Mr. N. C. Kelkar said :—

It is inevitable that public-spirited men should be incessantly called upon to take part in a variety of activities, some of which may, to a

superficial observer, appear to be mutually inconsistent or contradictory. But the man who cares to look deeper into things can easily get over this sense of contradiction. It is, of course, a difficult task to reconcile work for a particular community with work for the nation as a whole. But we of the Hindu Mahasabha have now learnt by long experience to reconcile the two, and I am glad to find that, with the advance of time, the number is decreasing of those who would characterize whatever is sectional as necessarily anti-national. In all purely national matters even the staunchest supporter of the Hindu Mahasabha ought, of course, to be able to say that he is an Indian first.

This is quite a sane view.

The Hindu Mahasabha and Politics

Whether the Hindu Mahasabha should have anything to do with politics was a question which was incidentally referred to at the Subjects Committee meeting of the Mymensingh session of the Bengal Provincial Hindu Sabha. The view which the present writer expressed was that, though the Mahasabha was not primarily, mainly and directly concerned with politics, it ought to express its opinion on political questions if the interests of the Hindu community be prejudicially affected by any resolutions and activities of the Indian National Congress or sectional bodies like the Muslim League; but the main object of the Mahasabha is the social betterment of the Hindu community in the widest sense. In trying to bring about such improvement it really subserves the highest national ends.

It should be presumed that the leaders of the Mahasabha are aware of the dangers and disadvantages of turning a religious community into a political party. That excellent weekly, *The Catholic Herald of India*, now defunct, wrote something very apposite on this subject on October 1, 1924. It said :—

Besides religious ignorance, Dr. R. Tagore's diagnosis, attributing the revival of inter-communal violence to the Khilafat campaign, contains a good deal of truth. It is the peculiar danger of identifying politics with religion, from which Christians in India have so much to fear, but which has recoiled on the authors themselves. Politics should always be permeated with religion and sanctified by its principles, but to turn a religious denomination into a political party profits neither religion nor politics. Catholics in other countries have had sad experiences in this matter. Mr. Gandhi has belied his own principles, in themselves perfectly sound, by playing too much of the

political tune on the religious string, and the string has snapped.

Let India be loved and defended by all Indians; let patriotism be a common privilege of every creed, let India's love be their common love and mutual bond. She is great enough to inspire every one with patriotic devotion. Patriotism should be the common platform of all the creeds, and unite them in one single passion; but it severs them, directly it is made the privilege of selected religions.

The Lilooah Strike

We know strikes are the very last means which should be resorted to for the redress of the grievances of labour; they should never be lightly entered upon, as they involve much suffering and often lead to violence. But if owing to any cause workmen have to strike, the employers should not vindictively try to starve them into surrender. In the case of the Lilooah strike Mr. Andrews has expressed the opinion that the grievances of the men are substantial—"they are wretchedly paid for most substantial work, and still more wretchedly housed; and it is nothing short of a standing disgrace that the Government should have refused to build decent quarters for workmen, allowing them to continue to live amid the filth of Howrah, where pools engendered diseases on every side." And yet it is argued by advocates of India's connection with the League of Nations in British interests that that connection has very greatly benefited Indian labourers.

After a detailed study of the Lilooah strike Mr. Andrews has come to the conclusion that the Bengal Government should without a moment's delay establish a board and invite each side to submit its case to it for arbitration.

Hindi Translations of Tagore's Works

The Poet Rabindranath Tagore has, by an agreement, given the proprietor and editor of this Review the sole right of publishing Hindi translations of all or any of his Bengali works in prose and poetry. Those, therefore, who have hitherto published such translations with or without his permission should desist from publishing new translations or new editions of old translations. Publishers of translations already in print should settle with Babu Ramananda Chatterjee the terms

on which they may lawfully go on selling their precept stock in hand until it is exhausted.

Allahabad Public Library

The latest annual report of the Allahabad Public Library shows continued progress. Its subject catalogue is an excellent piece of work and shows, what we have known by long use of the library, that its directors have made good selections in keeping it up-to-date. *The Pioneer* only states a fact when it says that "there can be few public libraries in India outside the big seaport towns to surpass this in catholicity and completeness." Though we left Allahabad twenty years ago we still find the Allahabad Public Library occasionally more serviceable than any in Calcutta. From the numbers of books in Indian languages issued to depositors, given in the report, we find that the library keeps Hindi, Urdu and Bengali books also.

The Bengali Out-door Game of "Hadu-du-du"

The Bengali out-door game "Hada-du-du" is good alike for physical exercise and teamwork. Its other great recommendation is that it is entirely inexpensive. Familiarity often makes us blind to the real merits of our own games which are obvious to foreigners. A young Hungarian of the name of Francis Balazs, who has been touring in Eastern countries in connection with the World Youth Peace Congress, was recently present at a Hadu-du-du Tournament in Calcutta. He has, according to the *Calcutta Municipal Gazette*, given his impressions of the game in the following words to Mr. Narayan Chandra Ghosh, the director of the game:—

The most pleasant experiences are those that come as surprises. I am extremely glad that you called my attention to your national game.

Hadu-du-du is a very interesting one and I enjoyed it immensely. It is a game into which the player's whole personality enters; his physical fitness as well as his temperament. One jumps across the line with the tenseness of nerve and muscle, another is hopping gracefully, while a third tries to tease the opponent.

It is a game that is both *individualistic* and *socialistic*, a characterisation of human beings as they are. Beyond the danger-zone the player enters alone. He has the whole world against

himself. But overwhelmed or coming to the end of his breath, he falls back upon the community. Into adventures the individual only dares to enter. The defence, however, is displayed by all together.

It is quick and irretrievable. One little mistake, and the player is lost. Then again it often goes on for a long time without offering any thing interesting; while in the next moment, all of a sudden, something very exciting happens. This is all so much like life.

I shall surely try to introduce *Hadu-du-du* into Transylvania for its genuine human qualities.

The work you are doing in keeping alive this and other peculiarly Indian games, deserves all praise. No less admirable is another of your society's aims, to study and practise other nation's games as well. I hope some time I shall have time to tell you about the national games of the Hungarians.—Francis Balazs.

Outrages on Women in Bengal

With reference to one of our notes in the last issue, *The Indian Social Reformer* observes that "it is not the business of politicians but of the police to prevent outrages on women." That is true, of course. But when the police cannot or does not do so, "politicians" and others must do so. In Bengal the police have not been able to adequately grapple with dacoities; hence defence parties have been formed in some villages with the knowledge and consent of the Government. Similarly, not only have the police failed to cope with the evil of outrages on women in some Bengal districts, but when a Bengal M. L. C. asked whether the Bengal Government would take any special steps to prevent such outrages, the reply was in the negative. Only a fraction of the outrages that actually take place come before law-courts, and only some of these cases end in the conviction of the accused. What is worse, in quite a number of cases no trace has yet been found of the girls and women outraged though months, and in a few cases, years have passed since the prosecution of the ravishers. For these reasons, among others, we suggested that in Bengal "Hindus, young and old, should be more courageous, willing and able to protect girls and women than they are, and girls and women should also be taught the arts of self-defence." This has "surprised" our contemporary and led it to indulge in the platitude that it is not the business of politicians but of the police to prevent outrages on women.

Our contemporary goes on to ask :—

Does the presence or absence of the purdah materially affect the risk of such outrages? If so, there must be more outrages in non-purdah provinces, like Bombay, Madras and the Central Provinces than in Upper India? We are not aware that this is the case. In fact, we think that this is not the case. Then, again, we should like to have a sight of the statistics which, the *Modern Review* says, show that Hindu girls are victimised in larger number than Muslim girls. *Prima facie*, we should say that cannot be, as women not inured to the purdah are likely to be able better to look after themselves, and girls who do not observe purdah or observe it less strictly are generally more resourceful in an emergency than women who are brought up in strict seclusion. If actually a larger proportion of Hindu girls go astray, there must be other counteracting causes, and the raising of the marriage age and education of girls will bring about in their train other necessary reforms calculated to make women strong-minded and self-reliant.

As we said, "In writing this we do not indirectly suggest that purdah should be made stricter among Hindus," and our contemporary has quoted that sentence, we do not see the relevancy and necessity of its questions and of its lay sermon on the value of not observing purdah. Though living in benighted Bengal, we have long known these things and pointed out repeatedly that women who enjoy freedom of movement are more courageous, resourceful and self-reliant than those "inured to the purdah." We have, therefore, frequently urged that the abolition of the purdah would be one of the indirect effective remedies for outrages on women. But as, for reasons on which we do not like to dwell in detail, there are many brutal ravishers in some districts of Bengal, not used in their society to the free movement of women, and as that fact jeopardises the honour of non-purdah girls and women more than that of those who are beyond the ken of these evil-minded brutes, it is necessary during the period of transition from purdah to non-purdah for us men to give all the protection we can to girls and women who have occasion to move about outside their homes.

As for the statistics which *The Indian Social Reformer* wants, we shall give them presently. Week after week some time ago Babu Krishnakumar Mitra gave statistics of outrages on women in Bengal in his weekly, the *Sanjivani*, which were very laboriously and carefully compiled, and have remained unchallenged to this day. Of course, the figures related only to published cases. The following table gives the religion, civil condition and numbers.

of the women outraged during the period for which the figures were compiled :

	Hindu	Muslim	Christian	Unknown	Total
Unmarried	40	21	2	3	66
Married	213	82	0	8	303
Widowed	87	5	0	4	96
Unknown	137	38	1	30	206
Total	477	146	3	45	671

Though Muslim women greatly outnumber Hindu women in Bengal, the latter are outraged in larger numbers than the former. It is needless to dwell here on the causes of this state of things.

Our contemporary writes, "If actually a larger proportion of Hindu girls go astray," etc. We wrote about *outrages* on women. We suppose, to be outraged and to go astray are different things.

Our contemporary is a master of sociology and social reform problems ; but we may without offence claim to possess some detailed knowledge of social conditions in Bengal which it does not possess.

"The City College Incident."

The Indian Social Reformer has published a leading article under the above caption. As its main observations have been answered in its own columns by a member of the City College Council, we need not take the trouble to do so again in detail. We shall comment 'on only a few sentences of the article. Our contemporary says :

In our previous comment on the incident we pointed out that the Hostel was not a church. The *Modern Review* retorts that it is not a temple either. Quite true. But a Hindu puja is not solely a temple affair, and domestic worship is more important in Hinduism than temple worship."

Our contemporary forgets that the Hostel students claim to be fighting for the right of what they call "congregational worship" in the Hostel, by which they mean corporate worship. Now such worship is not generally a domestic affair, but is performed in temples, of which sometimes temporary structures serve the purpose. That at any rate is the case in Bengal. We do not know what it is in Bombay and Madras. We possess only a vague general knowledge of those provinces and have, therefore, never engaged in any controversy which requires detailed knowledge of them.

Our contemporary says:—

"Saraswati, the Hindu Minerva, is the proper patron saint of an educational institution with high ideals such as those for which City College and its devoted Principal stand and it is a great pity that the trouble should have arisen about Saraswati Puja."

We, too, are sorry that any students should have thought that one of the ways of propitiating the Goddess of Knowledge is to teach a lesson to those who impart knowledge to them. We hope our serious-minded contemporary will excuse us for confessing that the idea of a Brahmo College having Saraswati as its patron "saint" has vastly amused us. The Brahmos of Bengal may be quite wrong—they may be fools, but as they profess to be worshippers of the One God who is formless, how can they have a goddess of a polytheistic pantheon—we do not mean the least disrespect to her, as the patron "saint" of their college ? And is Saraswati a saint (or a deity) by the by ? It is not usual to think and speak of Hindu gods and goddesses as saints.

As our contemporary thinks that "Christian Missionaries are striving hard to make the Christian Church in India continuous with the ancient religious culture of the country", it is to be hoped that it has already suggested to the Madras Christian College to make Saraswati its patron saint and its suggestion has been accepted.

As regards "conserving every particle of of the past which has the slightest cultural or character value," the editor of *The Indian Social Reformer* would not have thought it necessary to write what he has done, if he had been acquainted with that portion of Bengali literature which has been created by Bengali Brahmo authors, including Brahmo *kathakatas*. Had he read even those Bengali speeches and sermons of Keshub Chunder Sen alone which unravel the spiritual truths underlying the conceptions of some Hindu Gods and Goddesses, his apprehensions would have been set at rest. We beg to be pardoned for writing about Bengal. Our only excuse for doing so is that Brahmoism arose in Bengal, its first teachers were Bengalis, most of the literature they and other Brahmos of Bengal have created is in Bengali, and the City College is managed by Bengali Brahmos. We are not, of course, so presumptuous as to suggest that Mr. Natarajan should have read or should read Bengali literature before lecturing to or admonishing the Brahmos of Bengal on cultural matters, including ancient Hindu culture. We are

quite ready to learn from him and other teachers, as we have hitherto done with great advantage. But as platitudes are apt to be rather boring, one does not like to be pelted with them, if it can be helped.

All Parties Swaraj Constitution

On the 22nd February last the All Parties Conference passed a resolution appointing a Committee to report to the Conference on the following subjects: Constitution of the Swaraj Parliament—whether bi-cameral or uni-cameral, Franchise, Declaration of Rights, Rights of Labour and Peasantry, Indian States. A report of the Committee has been published, and suggestions and criticisms have been invited from the public.

The Committee of the Conference consists of twenty-two members, including the two co-opted members. Though one of the subjects to be considered by the Committee was and is Indian States, it does not appear that any member has been chosen to represent even the biggest or the most progressive ones. The reasons for this omission are unknown and may never be known. As regards British-ruled India, two members come from Delhi, five from the U. P., four from Madras, six from Bombay, four from the Panjab, and one from Ajmer or Rajputana. No member has been chosen from Assam, Baluchistan, Bengal, Bihar and Orissa, Burma, Central Provinces and Berar, Coorg, and N.-W. F. Province. This shows that out of a total population of 246,960,200 living in British-ruled India, 118,221,640 or nearly a half have not been drawn upon for drafting a Swaraj constitution for the country. This circumstance may be accounted for in various ways. It may be that among these 118 millions of people no one was found sufficiently qualified to be given a place among the "constitutional experts and political thinkers" (as they are called in the report) who form the Committee. It may be that the All Parties Conference asked some leading men from each of the unrepresented Provinces to accept membership of the Committee, but none was found willing or able to do so. It may be that only those Provinces which were regarded as the most progressive, enlightened or influential were considered entitled to representation in the Committee. Or it may be that it was not intended or thought necessary by the organisers and directors

of the All Parties Conference to make the Committee democratic and representative. What the real reasons were are not known and probably will never be known.

The report is an important document and records the recommendations, of the Committee, including the opinions of dissenting members on some points. It does not generally state the reasons for the recommendations, decisions or dissentient views, probably because it was impracticable to do so, or, even if practicable, would have made the report bulky and delayed its publication. For similar reasons suggestions and criticisms must likewise be generally brief and without any statement of reasons.

Declaration of Rights. This is comprehensive. Nevertheless, we support the dissenting opinions that it should be stated that the sovereignty of the Commonwealth belonged to the people and was inalienable, indivisible, and imprescriptible. At the end of Article 2 the words "and by duly constituted courts of law" should be added. The articles suggested to be introduced by Mr. Srinivasa Iyengar regarding the equality of castes and communities may be given a place in the Declaration of Rights, provided it is made quite clear that only equality as regards political, civic and economic rights and opportunities is meant. Personally, we are in theory and actual practice in favour of equality in social and religious matters also. But there are large numbers of orthodox people who ought to be *persuaded* to accept such equality, not forced by law to do so.

The Indian States. The recommendations regarding the Indian States are acceptable. As Dr. Besant's reasons for disagreement with paragraphs 1 and 3 are not given, it cannot be discussed. Pandit Madan Mohan Malaviya is right in suggesting the omission of "and people" in paragraph 3 ("agreement between the Commonwealth and the Government and people of the States"), because there is no available means of treating with "the people" of the vast majority of the States.

Language. The language of the Commonwealth should be both Hindustani and English. In the provinces, the local languages, with old and modern literatures, and English may be used. In Hindustani-speaking provinces, the people will use Hindustani and English. Similarly, in a provincial area speaking Tamil, for example, Tamil and

English will be used. What we mean is that as in Hindustani-speaking areas educated people are to be bi-lingual (speaking Hindustani and English), so in Tamil-speaking areas also (for example) they are to be bi-lingual.

The Committee's recommendation is that "in the provinces, the local languages will naturally take pride of place, but Hindustani and, if necessary, English can be used." We do not say that in the provinces of which Hindustani is not a mother-tongue, it *must* not or *shall* not be used. What we suggest is that in such provinces it should be perfectly optional to use either English or Hindustani in addition to the local vernacular. Patriotic bias or animus should not blind us to the fact that for cultural, political and commercial intercourse with the world abroad we require to know at least one European language, and as English is the most widely spoken of such languages and many Indians know it already, it would be best and most expedient to continue to learn and use it. Educated Indians would, therefore, be in future, as many of them are already, bi-lingual. In Hindustani-speaking areas educated people need not learn more than one language in addition to their vernacular. In other areas also the educated people should not be obliged to know more than one language besides their vernacular, and that language would be English both as a world lingua franca and an Indian lingua franca. The arrangement we suggest would place an equal educational burden on Hindustani-speaking and non-Hindustani-speaking areas. But if any arrangement be made by which non-Hindustani-speaking persons would be obliged to learn Hindustani and English in addition to their vernacular, they must be tri-lingual, whereas Hindustani-speaking persons need be only bi-lingual. Of course, educated people may, if they can and like, be trilingual, quadrilingual, etc. What we want is that the linguistic burden should press equally heavily on the people of all provinces.

Many of us dislike English (the present writer does not), because it is the language of a conquering people. But as the Urdu script is the script of an once conquering people but is no longer so, so under Swaraj English would be only the language of the whilom conquerors and rulers of India. Therefore, as the Urdu script has been prescribed to be used in the alternative, there

should not be any reasonable objection to the use of English under Swaraj, particularly as it facilitates world intercourse.

Uni-Cameral or Bi-Cameral Legislatures. As there are to be both Central and Provincial Governments and as members are to be returned to the Central Legislature "on an uniform population basis," the more populous provinces would return more members than the less populous ones. In the circumstances, the less populous ones might complain of "the tyranny of numbers". So in order to counteract this "tyranny", there should be a second Chamber of the Central Legislature on the American plan, to which each province would send an equal number of members. In our opinion the Central Legislature should, therefore, be bi-cameral. The provincial legislatures should be uni-cameral.

Franchise We are for literacy or minimum income franchise for the present, and adult suffrage later, not earlier than ten years or later than twenty years after the holding of the first elections on the literacy or minimum income basis. During this period of ten or twenty years, all children and illiterate adults must have at least free elementary education, as provided in Article 5 of the Declaration of Rights. There is much to be said in favour of Mr. Vijiaraghavachariar's suggestion to give the franchise to every person whose educational qualifications were not below matriculation or its equivalent.

Rights of Labour and Peasantry. The recommendations of the Committee on this subject are good. There is no harm in accepting Mr. Joshi's suggestion that the right to strike should be definitely recognised.

Distribution of Powers between Central and Provincial Governments While agreeing with the recommendations of the Committee in the main we would support the following : Mr. S. S. Iyengar's opinion that "Fees" should be a provincial subject, Mr. Vijiaraghavachariar's suggestion that Excise should be a Central subject.

As the 'Meston Award' has not given general satisfaction, the committee, in our opinion, should deal with the *Distribution of Revenues between the central and Provincial Governments* also. It is connected with the distribution of powers between the Central and Provincial Governments. For without adequate funds powers cannot be

adequate by exercised for the good of the people.

Other Items. We are for joint electorates, with, if necessary, reservation of seats for minorities in all provinces on an uniform plan only for a definitely fixed period not exceeding ten years. We are against the reservation of seats for majorities in any province eventemporarily.

We think the redistribution of provinces on a linguistic basis is not practicable all over India. In the case of some areas, e. g., the Oriya-speaking tracts, the idea should be given effect to. In cases where linguistic redistribution is merely a cloak for obtaining a communal majority, we are against it.

The N.-W. F. Province, Baluchistan, Delhi, Ajmer-Merwara, Coorg, etc., are not singly populous enough and rich enough to be able to support a Governor apiece, a legislature apiece, and other paraphernalia of a "Reformed" province. They may and should be given the advantages of the best form of Government and executive and judicial administration prevalent in India by being associated or amalgamated with the nearest "Governor's Province." If they do not agree to such a step, they can only have their judicial and other departments approximated to the best that is in India. In no case have they the right to be a financial burden on the rest of India. Even as matters stand at present, many of these areas are not self-supporting, as the following figures taken from the *Statesman's Year-Book* for 1927 will show:

Area	Year	Revenue Rs. in lacs	Expenditure Rs. in lacs
Ajmer-Merwara	1924-25	25.9	27.8
Baluchistan		20.79	76.41
Coorg	1925-6	13.7	14.1
Delhi	1926-7	35	80.6
N.-W.F. Pr.	1924-5	77.2	270.8

It is not possible in this note to discuss Mr. Jawaharlal Nehru's suggestion that "the constitution should establish a democratic socialist republic in India," particularly as details are wanting and as there are different kinds of socialism. He also wants election by "economic units". The suggestion may be discussed if concrete examples be given to make it easy to understand what exactly he desires. "Elections by economic units" may "automatically do away with the problem of communal representation"; but other problems may take its place. There

may be bitter strifes among economic units as there are among religious communities. The numerical strength, the revenue-yielding capacity, etc., of the different economic units would, no doubt, be taken into account.

A Suggestion for Constitution-makers.

We wish to draw the attention of the All Parties Conference to the subject of the allotment of revenues to the different provinces for provincial expenditure. They all know that though Bengal is the most populous province in India and though Government collects very large sums of money within its boundaries, it is allowed to keep for its provincial expenditure a sum which is less than what any other major province is allowed to keep. Bengal's provincial allotment is utterly inadequate for its large and disease-ridden population. It is starved on the plea that it enjoys a Permanent Settlement of the land revenue. We will not argue that point now. The we shall say only this that, if the Bengal landlords are gainers by the Permanent settlement, they do not generally make the people of Bengal sharers in the advantages of that arrangement. constitution-makers may recommend its abolition, if they like. But in any case they should recommend an equitable allotment of revenues for provincial expenditure to all provinces.

It may be that there are other provinces which have been as unjustly treated as Bengal in the matter of allotment of revenue for provincial expenditure. In their case also the wrong should be righted. It would produce greater national solidarity in India, if the grievances of one province were sought to be redressed by the leaders of the other provinces also. It is for this reason that, though Bengal is unrepresented in the All Parties Conference Committee, we hope that this subject will engage its attention.

Jogendranath Chaudhri

Mr. Jogendranath Chaudhri, the distinguished lawyer of Allahabad, passed away last month in his residence in that city at the age of eighty. Tributes have been paid to his great ability as a lawyer by such distinguished members of the bar as Sir Tej

Bahadur Sapru: He was a great scholar, too, and a voracious reader of books, every English mail bringing to him a fresh batch of them for study. He began life as a professor in the General Assembly's Institution (now the Scottish Churches College) in Calcutta, and was well-known for his uncommon command over English.

The Leader says: "We think it is acknowledged by almost all that no one has ever practised in the Allahabad High Court who equalled Mr. Chaudhri in sheer brilliance of advocacy."

Mr. Chaudhri was not "politically minded." "He was far too shy and retiring ever to be tempted into public life. A solitary occasion when he could be induced to attend a public meeting was in 1905 to join in Allahabad's protest against Lord Curzon's convocation address, libellous of Indian character." Yet, as *The Leader* recalls,

Our all-wise Government ordered or allowed a police search of Mr. Chaudhri's house due to suspicion that he had something to do with bombthrowers and their organization. A letter addressed to him by a Bengali acquaintance telling him about possible arrangements for him at Dehra Dun where Mr. Chaudhri thought of spending a part of the summer, was got hold of by the police, as it contained references to 'rice', 'milk' and 'rasgulla'. The police officer asked Mr. Chaudhri for the meanings of these words and Mr. Chaudhri replied 'rice means rice', 'milk means milk' and 'rasgulla means rasgulla'. But the police interpretation was that rice was the code word for gunpowder, milk for picric acid and 'rasgulla' for bomb. This house-search was regarded by everyone at Allahabad and elsewhere who knew, or knew of Mr. Chaudhri as a political outrage. But we suppose we need not add that neither private representation nor a question in the Council nor press criticism was successful in forcing an expression of regret from the Government for the most wanton insult that had been offered to one of the quietest of men and most respected of gentlemen in the whole province.

We do not think the police search of Mr. Chaudhri's house lowered him in the least in public estimation. It was not an insult to him but to the intelligence and good sense of the Government which had ordered it.

The British Press on the Simon Commission Boycott:

Many British papers are at present adopting a rather amusingly inconsistent attitude towards the boycott of the Simon Commission in India. In their opinion the

boycotters are insignificant both in numbers and influence, and the boycott is fizzling out. They hold that those who are eager to co-operate with the Commission and cordially welcomed it are more numerous and influential and their number is increasing. At the same time these very newspapers are fulminating against the boycotters and are surprised and disappointed at their foolishness! But what man in his senses ever got furious with a really contemptible opponent?

Officials and Subordinates in Railways

As thousands of E. I. railway workers have declared a strike, it would be useful to have an idea of the rates of pay of the highest and the lowest grade of railway employees. In the course of his presidential address at the seventh conference of the B. and N.-W. Railwaymen at Gorakhpur Rai Saheb Chandrika Prasad said:—

The salaries of the highest officials of the B. & N.-W. Railway are Rs. 3000 per month for the Agent and Rs. 2200 per month for each of the four Heads of the Accounts, the Locomotive, the Traffic and the Engineering departments; whilst the pay or wages of the lowest employees is about Rs. 9 per month only, giving a proportion of 333.3 and 244.4 to one. This shows that each of the highest officials takes as much as 333.3 or 244.4 men of the lowest rank get from the railway; whilst such officials pretended to show before the Lee Commission that their emoluments in thousands of rupees per month were insufficient to defray their expenses; yet they maintain that their subordinate workers should be satisfied with Rs. 9, 20, 50, 100, a month. The surprise is that the Lee Commission, the Secretary of State and the Government of India have admitted the false claims of the higher officials but none of them gave a moment's thought to do justice to the lower employees, who are daily deteriorating in physical condition and general health for want of proper nourishment.

The Legislative Assembly has repeatedly voted for an imperial inquiry into the long standing grievances of the poor men, yet the Government of India, professing to be the Trustees of the people of India, have suppressed the decision of the people's representatives in the Assembly.

What is true of the B. & N.-W. Railway is generally true of the other big lines.

The Rai Saheb proceeded to add:—

The officials maintain that they pay their subordinates at the Market rates. It is very wrong of the officials to treat their fellow workers like goods and chattels. This is quite contrary to the provisions of Article 427 of the Treaty of Peace concluded at Versailles by the High contracting Nations in June 1919, which declares that

labour should not be regarded merely as a commodity or article of commerce.

It guarantees "the right of Association for all lawful purposes by the employed as well as by the employers" and "the payment to the employed of a wage adequate to maintain a reasonable standard of life as this is understood in their time and country."

The workers are surely entitled to a living wage to cover the cost of a reasonable standard of life in their own part of the country. This means their pay and allowances should be sufficient to defray the cost of food, clothing, house-rent, and other contingent expenses of themselves and their dependents (wife, children, etc.)

The Rai Saheb's reference to the Versailles Peace Treaty should be found useful and timely by the representatives of Indian Labour at the next International Labour Conference at Geneva. The question of a minimum living wage for workers in India should be brought before the conference in a pointed and prominent manner.

"Independence by All Possible Means"

Before the last Madras session of the Indian National Congress its declared object was the attainment of Swaraj by peaceful and legitimate means. At the Madras session "Independence" was substituted for "Swaraj." It became plain at the last session of the Punjab provincial conference that some persons there wanted it to be declared that it was the object of the Congress movement to win independence by "all possible means."

"All possible means" may include means which are moral or immoral, righteous or unrighteous, lawful or unlawful, pacific or warlike. We need not here go into all such implications of the phrase. Let us confine ourselves to the alternatives of peaceful or military campaigns. Without entering into the question of the *desirability* of a war of independence, it may be stated that all the principal political parties in India are agreed that such a war is under present circumstances *impracticable*. That opinion may be right or wrong, but it exists.

Another indisputable fact is that all the legitimate peaceful means have not yet been tried even partially. So it cannot be said that Swaraj or Independence cannot be gained by peaceful means.

For these reasons we are not in favour of theoretically heroic statements of the means whereby the Congress may gain its object. That body has or should have a

practical outlook, so far at any rate as its methods and means are concerned. It does not exist for the promotion of speculative political philosophy.

Maganlal Gandhi

The untimely death of Mr. Maganlal Gandhi has been suitably referred to in our "Indians Abroad" section. The object which brought him to Bihar, where he died, was quite in keeping with the high idealism which characterised all his activities. He went to Bihar to help in promoting the movement started there to secure for women greater freedom of movement, speech and action outside their homes than they now enjoy. He has practically died a martyr to the cause of woman's emancipation. A most fitting memorial to him would be an active organisation named after him for furthering "the woman's cause," which is also man's.

Dr. Sudhindra Bose

We cordially welcome Professor Dr. Sudhindra Bose to his and our motherland, to which he returns after an absence of a quarter of a century. He has been forced to give an undertaking to stay in India only for six months during which he is not to engage in any political activities. It is to be hoped that the Government of India does not expect him to keep his mind inactive and his eyes and ears shut.

Cawnpore "No Punitive Tax" Campaign

On account of communal riots in Cawnpore in the months of August and September last year a private police tax has been imposed on the people of that city. It falls on innocent and guilty alike. There is a widely prevalent belief that there are employees of the Government who foment "religious" dissensions. That may be unfounded. But there can be no doubt that British policy and policy in India are to some extent responsible for these strifes. It is also true that Government has not taken any effective steps for the prevention of religious riots. It is part of its duty to maintain law and order. Far from admitting its neglect of duty in this respect, or at least its failure to do its duty,

it tries to throw all the blame on the people of the localities where, "religious" riots take place. Under the circumstances the people of Cawnpore are justified in refusing to pay the punitive tax.

Bardoli No-tax Campaign

The revised rates of assessment on land introduced at the recent re-settlement in Bardoli *taluka* in the Bombay Presidency are 22 per cent. above the old rates. The contention of the rayats is that this has been arrived at in an arbitrary and unjust manner, that the Settlement Officer disregarded popular representations, that the economic condition of the *taluka* has been getting worse year after year, and that the assessment is an oppressive burden. The rayats and their champions have made every possible effort to obtain justice but have failed. As a last resource the rayats have resolved not to pay rent at the increased rates, and they are manfully sticking to their resolve. It would be quite easy for a powerful Government to ruin a small number of villagers. But there can be no glory in such a victory, if victory it may be called. On the other hand, if the people's spirit be not crushed in spite of financial ruin, it would be clearly a shameful defeat for the Bombay Government. It is to be hoped that that Government will behave in a statesman-like and just and generous manner.

The late Maharaja of Mayurbhanj

The untimely death, at the age of 29, of the late Maharaja Purna Chandra Bhanja Deo Bahadur of Mayurbhanj is a great loss to the people of that State in Orissa and to the cause of education and culture. He had inherited many of the good qualities of his father, well-known for virtues not commonly met with in men of his class. The late young Maharaja gave a lac to the Ravenshaw College, Cuttack, for electric installations, etc., in its laboratories, and made other donations for the encouragement of education and learning. He was also a patron of music and historical research.

Bengal Provincial Hindu Sabha

The address delivered in Bengali by Maharaja Bhupendra Chandra Sinha Sarma of Susang, Chairman of the Reception Committee of the Mymensingh session of the Bengal

Provincial Hindu Sabha, brings to light some facts which are not generally known. One is that many castes showed diminished numbers at the census of 1931 from that of 1911. They are Mali, Dhopa, Gop, Kumar, Muchi, Namadas, Patni, Teli and Tiyyar. This has been the case in many other districts also. The Hindu Sabha has passed some resolutions like that in favour of the remarriage of widows which, if acted upon, are calculated to arrest this tendency, and lead to an increase of population among these and other similar castes.

Another fact is that some aboriginal tribes have adopted Hindu cults and customs without being assigned to any particular caste. Latterly, they have begun to express dissatisfaction at not having the services of Brahmins to officiate as priests. It should not be difficult for the Hindu Sabha to remove the cause of this discontent.

In summing up the Maharaja drew attention to some social, economic and political problems which the Hindu Community in Mymensingh (and elsewhere in Bengal, too) has to face.

In his presidential address in Bengali Mahamahopadhyay Pandit Pramathanath Tarkabhushan dwelt on many important topics, to only a few of which we can refer here. He showed both from history and from the *Puranas* that many foreign and non-Hindu tribes, such as Saka, Yavana, Huna, Khasha, etc., have become part and parcel of the Hindu community. He cited a verse from the *Bhagavata* to the effect that even a *Chandala* acquires the right to Vedic sacrifices and other observances prescribed in the *Vedas* by accepting the *Bhagavata Dharma*.

As regards those who were once Hindus but renounced Hinduism to accept a different religion, he declared that there was no sastric obstacle to their reconversion to Hinduism.

He denounced in strong terms the hypocrisy of those who persecute others for practices of which they themselves are guilty in private.

His outstanding pronouncement was to the effect that "human society is not a cast iron frame incapable of change." Like man, society also is living and maintains itself by necessary changes. Therefore, any attempt to preserve the outward form of Hinduism as it existed in the age of the *Vedas* or of the *Smritis* is bound to fail. Change in religion and social structure

owing to changing times is inevitable. The author of the *bhashya* (commentary) on Parasara Samhita has plainly said that even if the injunctions of some scriptures be transgressed in bringing about such changes, no guilt is incurred and therefore no expiation is necessary.

The Pandit further declared: "The external form of our religion which has been in existence for a thousand years must be changed according to the Sastras. Abundant proofs exist in the Sastras that we have made such changes before. That in doing so, we have, sometimes adopted a path contrary to the dicta of our *maharshis* ('great sages') and acknowledged this path as the path of *dharma*—of this too proof can be found in the Sastras."

"The external form of Dharma has to be changed according to the Age. That *Acharya* (custom) has to be changed is not a new idea to Hindus. No one can reckon how often during the Ages such changes have been made in the Hindu society. Consequently, it is certain that for the preservation, improvement and expansion of our race and religion, we shall have to adopt *Acharya* suited to the times and give up that formerly practised."

In the paragraphs devoted to the so-called untouchable and depressed classes, the Pandit declared that the true strength of the Hindu community lies in those classes. "In the circumstances if we do not give them equal rights in our society, then our suicide is inevitable in a short time." He pleaded for universal toleration.

It was a very remarkable speech that he delivered.

The resolutions passed at the Mymensingh session of the Hindu Sabha related to many pressing problems, and should be carried out by the Hindu community in their entirety.

Indian Hockey Team in England

Of the ten matches played by the Indian hockey team in England, they have won nine and lost one, which is the first match of the tour which was characterised by wretched weather conditions. At the "At Home" given in London to the team and to the Indian world cyclists Sir Atul Chatterjee said, he was sure the visits of such teams was the best method for bringing about international understanding. He was convinced that the success of the team would enhance

the international prestige of India. He hoped other teams would follow the example.

A Little Girl's Heroism

A tale of extraordinary courage on the part of a six-year-old girl at Doddaballapur is related by the Deputy Commissioner, Bangalore. When two days ago he witnessed a fire accident there, it appears a hut in the poor quarters of the town caught fire in the evening when all inmates were out on work. When the hut was half burnt, the girl who was playing near by, rushed in and brought its younger brother three-years old, and placed it on the road.

The girl then rushed in again brought out a babe of six months safely and then fell down on the road badly burnt all over but alive. The hut was destroyed and very great admiration and enthusiasm is evinced by one and all for the silent courage of the girl, who rescued the children from certain death.

The Deputy Commissioner has recommended five acres grant and other rewards and help to her and her family. The brave girl in hospital is smiling.

Claim of Protection for "Indian" Oil

The Indian Chamber of Commerce of Calcutta rightly points out the oil industry seeking protection is one which is hardly Indian in any sense of the term, except that it is geographically situated in India. It has a foreign capital, a foreign directorate and even foreign investments.

The Chamber protests strongly against the precipitate hurry in referring the case of the oil industry and the extremely insufficient period of 68 days by which the Tariff Board are to report. It strongly objects to the procedure adopted by the Tariff Board of not publishing the oil companies' representation and their decision to hear local evidence only. Any increase in price will hit the consumer hard, and the Indian Chamber recommends full and free competition between the imported and indigenous oil unimpeded by tariff barriers.

In a letter addressed to the Secretary, Government of India, Commerce Department, the Secretary of the Maharashtra Chamber of Commerce, Bombay, urges that the time of acceptance of representations and submission of the Board's report should be extended, and that the public should be informed of the oil companies' case to enable them to formulate their views as consumers and tax-payers. It is also urged that the cost of production should be made one of the terms of reference. The Chamber has submitted that the time for submission of the report should be extended to the end of October.

Discipline and Slavery

Taking their cue from some Politicians and journalists of Bengal some of our

students have begun to consider discipline synonymous with slavery. Their attention is drawn to an article on "Obedience and Discipline," written years ago by Sister Nivedita, who was a fearless lover and champion of freedom, and published in the last April number of *Prabuddha Bharata*. Says she :—

"The power of obedience is what we, as a people, require. It is a mistake to imagine that obedience is a form of servility. True obedience is one of the noblest expressions of freedom."

"Before freedom comes training. The child must be disciplined that man may be free. Discipline means, before all things, the mastery of how to obey."

"To the great, strength is first necessary, and next, discipline. It is the discipline we have had that determines our power of endurance. Power of endurance is always the result of discipline. By great impulses alone little is achieved. They sometimes bring about ill instead of good."

"The youth of European nations is full of iron discipline, and to this they owe their success in combination."

Ridiculous Misrepresentation of India

The *Manchester Guardian's* Madras correspondent has written to that paper that "the most wealthy professional men in India refuse to spend more than five pounds, or, at the outside, ten pounds, a year on the schooling of a son." However ridiculous such falsehoods may be, they mislead people in England, who do not know the truth.

Let us take the case of school children. In Rabindranath Tagore's school at Santiniketan, boys and girls have to pay a monthly fee of Rs. 25, and they are generally children of middle-class parents. The fee alone comes to *twenty pounds* a years. There are besides expenses for clothing, books, stationary etc.

In Calcutta colleges even the poorer class of students cannot maintain themselves and get an education at an expense of less than two pounds a month or twenty-four pounds a year.

Sons and daughters of "the most wealthy professional men" spend very much more than the sums mentioned above for their education.

"Suttee"

Rev. Edward Thompson's "Suttee: A Historical and Philosophical Enquiry into the Hindu Rite of Widow Burning" is almost as well timed as Miss Mayo's "Mother India." Sir H. V. Lovett reviews it in the *Asiatic Review* for April and recalls the news of the self-immolation of a young widow as Barh in

Bihar a few months ago, in order to 'suggest that one swallow does make a summer. He quotes Mr. Thompson as saying that it would be "easy to show that suttee in one form or another, public or private and irregular has occurred almost every year in some part of India between 1829 and 1913; and probably it will still occur, though at longer intervals."

The reviewer quotes a passage from Sir Surendranath Banerjee's "Nation in Making," written in 1925, which shows that Indian writers must be very accurate and must weigh their words, if they are not unintentionally to play into the hands of our political opponents. The passage runs as follows :—

"The Hindu widow's lot remains very much the the same as it was fifty years ago. There are few to wipe away her tears and remove the enforced widowhood that is her lot. The group of sentimental sympathisers has perhaps increased, shouting at public meetings on the great Vidyasagar anniversary day, but leaving unredeemed the message of her great champion."

That the number of active helpers of the widow is small is true. But it is not true to suggest that their number is as small as it was fifty years ago. True. The number of widow-marriage associations and widow-marriages is on the increase. The late Sir Ganga Ram's association for the re-marriage of widows is well-known. Every month it brings about a few hundred such marriages. Such marriages are taking place in many Bengal districts by the dozen. There are, besides, schools and homes in many places where widows receive general and industrial education.

It was not quite a correct description of the state of things when Sir Surendranath wrote the passage, and the quoting of it now is calculated to produce a still more incorrect impression.

Indian World Cyclists

LONDON, April 19.

Four Indian motor (?) cyclists, three Mukherjees and Bose, who left Calcutta in December 1926 and arrived in London, were the guests of the Indian Students' Hostel to-day.

In an interview with Reuter, they said they were quite fit and had an adventurous journey through Iraq, Syria, Turkey, Bulgaria, Hungary, Austria, Germany and Holland. They will be resuming their journey shortly.

Ex-Maharaja of Nabha's Internment

In the Commons, replying to Mr. Thurtle, Earl Winterton stated that the ex-Maharaja of Nabha

had been deprived of his title, rights and privileges by the Government of India, because he had not observed the conditions under which he was permitted in 1923 to sever his connection with the Nabha State. On the contrary, he had repeatedly participated in disloyal activities, had engaged himself in propaganda, associated with notorious agitators, and had spent a considerable sum in press campaigns in several provinces, some of which were of the most virulent and untruthful character. He had been informed, on apprehension, of the reason for his detention for which no period had been fixed.

Earl Winterton makes a profuse and reckless use of venomous adjectives because he knows he cannot be compelled to substantiate the charges against the ex-Maharaja of Nabha.

That he, like other detenus, is to be detained for an indefinite period is only in accordance with the most superior brand of justice. Men whose offence is proved by open trial in a law-court are imprisoned for a definite period; but men against whom

there is no evidence, none at any rate that can bear the light of day, are deprived of their liberty for an indefinite period!

Bengal Detenus

According to a statement made by Lord Winterton in the Commons sixty persons are still under restraint under the Bengal Criminal Ordinance and four had been put in jail under Regulation III of 1818. All of them are under detention for an indefinite period. They are said to be guilty of offences for which other men have been tried and imprisoned and released after serving out their term! But the offence of those against whom there is no proof is necessarily so heinous that some of them have paid for it by dying of illness contracted in prison and many others still remain deprived of their liberty.

ERRATUM

The Name of the Picture on Page 551 Should be "Andrews School, Nadi."

The Picture of the workers of the House of Laborers Ltd. (Sj. Ramananda Chatterjee, in the Centre, Second Row), is Printed here.



The workers of the House of Laborers Ltd., Comilla, (Sj. Ramananda Chatterjee in the centre, second row.